

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 17 AND 19 BIBLE HOUSE, }
April, 1870. }

Domestic Missions OF THE Protestant Episcopal Church.

AUGUST, 1870.

AL-KI: THE PROMISE OF THE WEST.

BY THE REV. B. F. DE COSTA.

At a time when the American Colonies were in their infancy, Bishop Berkeley's prophetic eye detected the Promise of the West. But a short time had elapsed since the Governor of Massachusetts Province had come, in the course of a surveying expedition, to Stony Brook, eleven miles west of Boston, when he turned back, as tradition says, remarking that it was of no use to go farther, as the settlements of the country would never extend beyond that point; and yet the philosophic mind of the preacher took in not only the possibilities, but the necessities of the case, and saw, with distinctness of vision, the course of empire taking its way toward the setting sun.

To-day, however, we realize the fact that even the enthusiastic Berkley saw the future of America, as it were, through a glass darkly. When we turn towards the glowing West we are at times dazzled by the prospect held out to view. Illimitable lands filled with countless towns, cities, and villages salute the eye, while all the appliances of industry and art, wielded by vast and energetic populations, are seen performing their mission, in the development of boundless natural resources.

Now, as the actors in a play are seldom able to judge fully of the effect of a piece of which they are a part, so the pioneers of a new country, devoted to an advanced civilization, are incapacitated from appreciating, as they should, the grandeur and significance of the work in which they are engaged. The looker on sees more than those who are absorbed in the execution of their allotted task; and yet, occasionally, a

worker suspects that more is to be seen than meets his own eye. In this spirit, therefore, a thoughtful publicist caused to be placed upon the Arms of Washington Territory a motto that should stand for the whole West, *Al-Ki*, or, as these Indian words signify, "*By and by*."

The West has a future in store of which no man can now make an adequate estimate. "*By and by*," and not long hence, west of the Mississippi will be found one of the most wonderful peoples on the face of the earth, a people compounded of all the best blood. Whatever is superior in brains or muscle will be found there, attracted by unparalleled opportunities for the attainment of influence, honor and wealth.

It would be an easy task to marshal facts and figures, drawn from every department of human industry and resource, for the illustration of the Promise of the West: but we content ourselves with estimates of a single department. The United States Commissioner of Mining Statistics gives the total amount of our gold crop for the year 1869:

California	\$20,000,000
Nevada.....	14,000,000
Oregon and Washington,.....	4,000,000
Idaho,.....	7,000,000
Montana,.....	12,000,000
Colorado and Wyoming.....	4,000,000
New Mexico,.....	500,000
Arizona,.....	1,000,000
All other sources,.....	1,000,000
 Total	 \$63,000,000

Now, *ex uno discit omnes*, or, otherwise, from one learn all. Dr. Johnson, when he came to the empty Fall of Tiers, indeed consoled himself with the dictum, that Nature never does everything at once; but Dr. Johnson had never seen California. There, in that land of marvels, Nature *does* do everything at once, and displays the same fecundity and greatness, whether the subject be a gold mine, a mountain, a vineyard, a flower, or a tree. All is Brobdignarian, and if the signs of the times are interpreted aright, the thoughts of man in that glorious land are designed to be as towering and expansive as the great pines.

But what is the application of all this in a journal devoted to Missions? It is that the Church in the West, surrounded as it is with all this greatness and wealth, must speedily become self-supporting, and join with the East in spreading the knowledge of the Truth in all lands. The West is destined to pay all its missionary bills with interest, and to take a prominent part in carrying on future work.

We are indeed told at times, and with a *naivete* in itself quite charming, that the West is poor, and that all the gold is sent to New York for the riot of our rich. But if we were, by a rule of rhetoric, to *paint* this figure of speech (for this we will charitably style it), what a picture of downright incapacity would it represent. The canvas would show us,

substantially, a picture of Sisyphus, who up the high hill heaves the huge round stone, without ever being able to make it stay at the top. Representations like these may answer for moments of self-abasement and extraordinary mortification, yet we should never feel safe in attributing to the Western people such a character of imbecility as is suggested by the picture of stalwart men spending their lives in the mines, that they may in the end, give up all the gold to the East, while they themselves retain only the bleak, black, desolate rocks. The West is too "smart" for that; while whatever the western man may at times write upon his banner, it is seldom *Sic non vobis.*

Again, the men of the West are not the dupes of the men of the East. If their gold comes to New York, it is simply because they *want* it to come, and because it is for their interest to send it. There is no lack of capacity in any part of the West, and much less among the Churchmen of the West; and, therefore, if in that cartload of gold and silver bricks mentioned at the recent delegate meeting, there was no "Episcopal brick," it is simply their own fault. The West is temporarily embarrassed, but really rich, and no sophistry can make it appear otherwise. Its alleged poverty is largely a poverty of spirit; for when some master mind, full of faith and zeal, has an opportunity of touching western hearts, there is always a generous response.

Rich now, therefore, and wonderfully increased in goods, the future of the West promises much more. No field holds out such noble incentives for effort, no department of missionary labor promises such a splendid harvest in reward for toil. Large temporary aid is certainly needed, but in working for the West, let us always be inspired by the grandeur and the certainty of its promise, and by the consummation that is foreshadowed in the prophetic *Al-Ki*, or, *By and By.*

*CRITICAL NOTES ON READING AND PREACHING.**

By REV. FRANCIS T. RUSSELL, M.A., Professor of Elocution in the Berkeley Divinity School, etc., etc.

ARTICLE VII.

THE EXHORTATION OF MORNING AND EVENING PRAYER.

IN reading the Church Service the reader is always in danger of the two extremes of exceeding or falling short of the just measure of the expression. This danger is not lessened in the reading of the Exhortation—it may be rendered repulsive by extravagant expression, or of none effect by insufficient utterance. And if we were to begin our criticism after one of the directions of rhetoric, by showing what the reading is *not*, we should merely mark very common and actual errors by saying

* Entered, according to Act of Congress, in the year 1870, by Rev. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

that the proper reading of the Exhortation is not boisterous, nor pathetic, nor yet apathetic; it is not thundering denunciation, nor petulant fault-finding, nor indignant expostulation, nor sympathetic wheedling, nor despondent whining; neither is the Exhortation a stale newspaper advertisement of auction sales, that it should be read as carelessly and hurriedly, and with as little thought and feeling as we might give to such a distasteful exercise. Good reading is unlike all this, and yet we may hear, almost any day, all these misrepresentative effects given to the expression of the Exhortation.

It is true that many in appreciative spirits would like to be rid of what they consider the "much speaking" of a very awkwardly expressed composition, but while it is appointed duty to make use of it, it is a duty equally binding that it be rendered according to the best of our ability. Besides, the effort to make it really effective, and to cause it to discharge properly its appointed office in exhorting the people to confession, are sufficient reasons why it should be properly studied and properly expressed. If all the people in every congregation are already sufficiently enlightened as to their Christian duty in Church, then, but not before, will it serve for the reader to utter the Exhortation perfunctorily; as it is, in reality, one of the most difficult parts of the Service to render effectively, so is it extremely rare that it is made to impress the people with its own office as an Exhortation to the confession of sin, in order that forgiveness may be obtained. We may expect to hear almost every other passage in the Prayer-book better read than the Exhortation.

To read it properly, we must represent its true character. It is an *Exhortation*. The ordinary reading makes it a declaration, a proclamation, or something else, but seldom, indeed, are the people made to realize that they are actually exhorted to do something. They seem to regard it as a sort of convenient preface to the confession, but that they actually fall to confessing their sins because thus exhorted, or that that is the very thing they are exhorted to do, they would seldom gather from the expression given in the reading.

And yet it is an Exhortation, earnest, fervent, solemn, and affectionate,—full of reasons why we should heed it, how we should act upon it, what end it accomplishes, and the particular propriety of discharging the manifest duty in that place and at that time. Moreover, the minister "prays and beseeches" all present to accompany him in the confession, with a pure heart and humble voice. The expression then should correspond with all this.

The voice of Exhortation should be heard as *Exhortation*, that the worshipping people may feel moved to heed it. It seems scarcely necessary to caution any one against the unmeaning enthusiasm of the popular public exhorter. Perhaps fear of such excess keeps most of us from even attempting to exhort in the least degree.

Let us analyze the composition before us that we may be the better guided to a consideration of the expression. And one thought we must enter here: the reminder, that the exhortation is *prefatory*, not necessarily *primary* in character of expression, and moreover, we must consider that much is to follow more important in character; the reader must not expend his full power of expression here, neither must he suppress it too far.

The analysis would give us these points for study in expression: (1) the *phrase of address*, (2) the *statement*, (a) including the authority for, and the (b) nature of the duty we are exhorted to discharge, (c) the object of it, and (d) the especial propriety of doing it on an occasion of public worship, (3) the *supplication*, exhorting to confession with the (e) proper disposition (a pure heart), and (f) becoming manner, ("humble voice.") If all these particulars are impressed upon the mind of the worshipper, with a due regard to the expression as marking the official pastoral character of the minister, and the solemnity of the place and occasion, we may hope that we are at least aiming aright. If we fail to leave these distinct impressions, as suggested above, then we are not reading the exhortation as expressively as we may read it.

To consider further: (1) the phrase of address—*Dearly beloved brethren*. The pastor's heart speaks here, and the words imply affectionate interest in the congregations thus addressed. We cannot address them as *brethren*, without a feeling different from that with which we would speak to a miscellaneous audience. We cannot add to the word *brethren* the more affectionate word *beloved* without implying an increase of interest and kindly feeling. We cannot further add *dearly* without suggesting a yet deeper affection. If the words mean anything they express the affectionate interest and solicitude which the minister of CHRIST must feel in speaking to his people, especially when exhorting them to a faithful confession of their sins in order that they may find pardon. There is a danger, of course, of making the interest and solicitude rather too affectionate, and of rendering the expression simply ridiculous, but it is not so very much worse than the auctioneer-like rattling over the phrase as if the people addressed were scarcely intelligent creatures. The sheep, even, know the voice of the shepherd, and distinguish it from that of the hireling.

2. *The Statement.* (a) By emphasizing "Scripture" with a slight pause after it, the *authority* for the duty is declared. N.B. Avoid that reading which led a very docile parishioner to suppose that he was exhorted to confess his sins in sundry places. (b) The directions as to the *manner* of confessing our sins should be emphasized with deliberate explanatory expression, and with the force of solemn injunction as we deprecate hypocrisy before God, returning again to the former expression, as above. (c) The *object* of such confession should be well marked with

emphasis, containing as it does a promise as well as a declaration, to the *end* that we may obtain *forgiveness*, through the *infinite mercy* of God. (d) The especial *propriety* of confession at this time should be marked in the deliberate enumeration of the different parts of Divine Service, but not to the loss, in the expression, of the voice of exhortation, which sounds all the way through the passage.

3. *The Supplication.* The expression here naturally increases in earnestness as we "pray and beseech" the people to follow in the duty, with marked expression on the words "unto the throne of the heavenly grace."

It is a profitable study to compare this exhortation with that for the Holy Communion, and also with the various addresses, exhortations, etc., for special offices.

"EMBRACING AN OPPORTUNITY."

AMONG our new anecdotes of Bishop Philander Chase, we have the following, which teaches all their duty. It is a short but effective drama:

Scene—The shore of the broad Mississippi. *Time*—Night, with the cold moon shining brightly.

A large, tall man, is seen resting on his trunk, waiting for the boat from A—. Great curiosity is excited by such a scene, and such remarks as these reached his ear:

"What can he be *here for?*" said one, peeping at him from a distance. Then in a half-whisper: "Maybe he's going to *drown*."

"Nonsense," says another, eyeing him curiously and suspiciously, "I'll bet on it, he's stolen that trunk from some steamer."

"No!" continued another rough, "He's been set ashore as a nuisance."

"Any how," says the first speaker, "let's go and rout the old man up, whoever and whatever he is." So saying the whole group stalked leisurely up to the venerable Bishop (for it is Bishop Chase), who is ready to receive them. Before they reach him even, he satisfies them as to his identity, and then begins to question them in regard to their knowledge of the Bible!

The company hang their heads in shame, "and," (to quote his own words from a note in his journal), "the company being large, and composed of chiefly young persons, I there addressed them on the subject of religion, and at the close, asked them if they knew the *Ten Commandments?* Not one of them knew what they were, or where they were to be found in the Bible. I repeated them one by one, and then recited their duty to God and man, as set down in the Catechism of the Church. The weather was cold, and all around was silent as the grave, and I could discern by the help of the bright moon and unclouded heavens, that *never* had I a more attentive audience."

*A PATTERN MISSIONARY.**

ONE of the most fascinating missionary books that we have met for many years is that which records the work of Bishop Selwyn in the Melanesian Isles. It stands out in strong contrast, compared with many other missionary publications.

It is true that the author had a great advantage in the subject itself. It took him away to a region of beauty and romance, to that region thickly gemmed with isles, which, like the happy Isles of Avalon, lie

"Deep-bosomed, happy, fair, with orchard lawns
And bowery hollows crowned with summer sea."

Many of these islands form the narrow edge of upheaved strata which shelve away into unsunned and unfathomed depths below.

Though often raised but a few feet above the level of the sea, they are protected from the waves by battlements of coral reef, against which the long rollers beat in vain; while often are found within still, glassy lagoons, with rainbow-hued fish flashing in and out among the coral groves.

The land itself abounds in the rarest fruits and flowers, amidst which life costs scarcely any effort, and flows by in a sort of idyllic ease, lounged away under the shade of the palm, or passed in the cool ocean bath. In a region like this, one must almost of necessity write well, and the scenes depicted could hardly avoid appearing picturesque, filled in as they are by backgrounds composed of gorgeous morning clouds and evening skies.

Yet the noblest object that is brought to view is the figure of the wise and great-hearted Selwyn, now the Bishop of Lichfield, who appears upon the quarter-deck of his little missionary ship, shaping his own course, and sailing thousands and thousands of miles on his missionary tours.

It would, of course, be impossible in this brief sketch to give any adequate conception either of Bishop Selwyn or his work. We must, therefore, content ourselves by indicating one or two points that show the wisdom of his administration.

Now, Bishop Selwyn began as the Apostle began, and made it his aim to build up the Church of God with the materials that God had put in his hand. He sought to do the work on the ground. And he began with the boys, who were the most easily Christianized, and who were received on board his ship to be conveyed to a central educational point, from whence they could, in due course of time, be returned to their homes, to carry on the work among their own people. Our author says :

* The Island Mission; Being a history of the Melanesian Mission from its commencement. London: William Mackintosh. 12mo., pp. 300.

"This was to be the first step towards the foundation of a Church of Melanesia; but the ideal which the Bishop had before him, though, as he knew, it was but little likely to be reached in his time, or even for many years after him, was far more magnificent. He pictured to himself a central school in each group of islands, conducted by native teachers, superintended during the Winter months by an European clergyman, and paying frequent Summer visits to New Zealand, so as to continue their own instruction and bring them under the influence of more cultivated minds. Thus they would never suffer from the isolation which fell so heavily on the Samoan teachers of the London Society, from the absence of any systematic scheme of visitation of the islands where they were placed.

"Then gradually from this beginning, as years went on, Bishop Selwyn hoped that the need for the supervision of English clergymen might cease, and that the Melanesian Church might become an independent body, with its own staff of clergy, its own laws, its own Bishop. For he had no ambition to make the Melanesian Islands, either now or at any other time, into the likeness of an English colony. He had seen too clearly how the English colonists in any land, and from every nation, were apt to belie their name of Christian in their dealings with the natives, and how the race of 'niggers,' as they contemptuously call them, dies out and disappears before the step of the white man. His aim was not to evangelize the Melanesians by means of his own countrymen, as a system introduced from without; it was rather to raise them to evangelize themselves."

And now, though Bishop Selwyn has been called to another field, the work which he so wisely commenced is being successfully carried on.

Another point in which he excelled is revealed in connection with his treatment of missionaries not connected with the Church of England. Several of these he found in the regions which he visited, but instead of a hindrance he made them a help.

And he accomplished this without any compromise of principle, without conceding that all religions are alike, or lowering the dignity of the Apostolic order of which he was a part. He well knew that such a course was wholly unnecessary, and would only, in the end, cause him to be undervalued by those whom it was his duty to conciliate and to gain. Hence, instead of magnifying, or even ignoring, differences, he developed the unity of those things which they really possessed in common, and showed a largeness of sympathy and consideration, which plainly told the Dissenting teachers, that, whatever might be their ecclesiastical differences, "a man's a man for a' that." Meeting them, therefore, on the broad ground of Christian humanity, he won them substantially to his side, and made them the firmest allies and the most affectionate friends. To him, then, we may well apply the term of "Pattern Missionary."

We have thus indicated slightly something of Bishop Selwyn's *moral* courage; but we might profitably enlarge, did space permit, on his physical bravery, a rare example of which we have revealed in one instance where the slightest *sign* of fear on his part would have ended in the destruction of all.

• But, if this book showed nothing else, it would be eminently useful in effectually puncturing, in its vital part, too, the notion so industriously circulated in some quarters, that a missionary should know "nothing but CHRIST." We are taught by Bishop Selwyn's course that the missionary often needs to know a great many things; among which is a knowledge of navigation, the best way of trimming his own ship, the use of quadrant and sextant, how to meet tide, whirlwind, and storm, and, like St. Paul, to know what is a sailor's duty when the ship is driving fast upon a lee shore.

B. F. D.

THE HEROISM OF MISSIONS.

SELF-DENIAL entered into the very essence of Christianity. It is the spirit which the LORD evinced Himself and required of all who were His. "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." These conditions are unquestionably painful; and yet, hard as they are, their very severity was without doubt an element of strength in the young community which the SAVIOUR gathered around Him. By the violence done to their own feelings, they gained that commanding influence over others which made them the patterns and heroes and regenerators of humanity. Men were moved by them to yield a more energetic response to the SAVIOUR's claims than they would ever have rendered at the bidding of any inferior part of their nature; and such as they will yield again when, in missions, and in the ministry, the Church shall summon her sons to the work, not by holding out the prospect of comfort and emolument, in which the world far outbids her; but the prospect of self-sacrifice, of privations and hardships endured, and of deeds of daring done for CHRIST. Such men when they come are worth a thousand times more than those who are attracted by the prospect of a good social position, or a comfortable livelihood. Their nature is strung up to a higher pitch, and they engage in their work with a greater intensity of feeling. Theirs is a concentration of forces on their object which may almost be said to compel success. In the second place, in the work of extending the kingdom of CHRIST, self-denial is required. The very conception of missions implied that they are to demand and furnish scope for the heroism of the Church. They are her most difficult and daring enterprise, to be undertaken only by the hardest and bravest of her sons. It is necessary for success that the very best men, morally and spiritually, which the Church can produce, should engage in this work—men, who, by their self-denial, gain sympathy and command respect and admiration. Self-sacrifice was a language which all could read—the most degraded heathen could understand it. Hindoos canonised it. The Chinaman, though he may not practice it, nevertheless treats it with

respect. The Karen will worship it, and even the Hottentot or the Bechuana was not insensible to its charms. Such a spirit, too, would secure for missions the liberal and enthusiastic support of the Church. Life was not to be thrown away; a wise discretion should be exercised, and due precautions taken; but some risks must be run, some manifest dangers must be braved, some hardships must be endured, and some sacrifices made, when the object was the conversion of the world.

MISSION ECONOMY.

THE following article has been abbreviated from a long one, and (slightly) adapted for the present use. Those Dioceses that have few or no candidates for Orders should at least be set to thinking vigorously on the whole subject of economizing missionary force. There is certainly no economy in the use of borrowed crutches, where it is plainly the duty of a people to rise up and walk:

In the course of his mechanical studies, Watt formally registered his patent for "a method of lessening the consumption of steam, and consequently of fuel, in fire-engines." Mechanics and scientific men crowded to see the capabilities of the new machine. The patentees said, "All that we ask from those who choose to have our engines is the *value of one-third part* of the coals which are *saved* by using our improved machines instead of the old."

Since Watt took out his first patent, many patents for steam-engines have been taken out. Every requirement which steam power could fulfil is now satisfied; and the Church has something to learn from this example.

How to accomplish the largest measure of work with the smallest amount of expenditure, and to do it, as the result of this economy, not in a less, but in a more effective manner, and thus, in every sense, to do more with less means, is a problem worth solving in any department of labor. It is the more worthy of thought, and of earnest investigation, if the work to be accomplished is on the largest scale, and of the most urgent nature, and if the disposable means whereby alone it can be prosecuted are very limited, and the hope of increasing them very little.

The communication of the Gospel to those who have it not, according to the command of the Saviour of men, is a great work; in extent and urgency inferior to none.

And if the work be confessedly urgent, so also is it vast. Who can measure it? There are a few reclaimed spots on the edge of the uncultivated land. What are they when compared with the deserts which lie beyond?

Now, by what means is this great duty to be enterprised? The Church is the living organization. CHRIST announced this to those who attached themselves to HIm—"Ye are the salt of the earth;" "ye are the light of the world." Had there been life in the professing Church proportionate to its extent, the work would have been done on a large scale; but much of the salt has lost its savor, and, so far from being capable of salting others, needs to be resalted itself. By the salt, the work has been taken up, and Societies have been formed with this object; but the means at their disposal for so great a work are painfully disproportionate. They want money and they want men; they have but little of the one and few of the other. We doubt not but that in each department there is a small annual increase; it is, however, swallowed up in the rapid growth of the expenditure. The work multiplies itself. The more we do the more there is needed to be done. The more we penetrate into the wilderness the more extensive do we find it; and each new want that we touch reveals to us ten thousand new wants. Societies engaged in this work may indeed say, "We are pressed out of measure, above strength." Every month is an anxiety, and as the financial year approaches its termination that anxiety is intensified, and every mind is on the stretch to know whether the income will be so sustained as to enable us, if not to enlarge, at least not to contract the work of our missions. And then as to the supply of men—some there are to be sent out, a very handful, not as many as the five loaves and two fishes amongst the 5,000 besides women and children, and the Church, unlike its Master, possesses no power of miraculous increase. What urgent requests reach us! What entreaties for help! And how shall the few be apportioned amongst the many? Amongst the pressing claimants, which shall be set aside? How fearful the position of that father whose children around him are clamoring for bread, and yet to divide amongst them all he has not more than what would barely suffice for one!

Certainly to economize our material is most necessary. We need a Missionary Watt to teach us how to economize our working material, so that, even without increase of means, there may yet be an increase of work. In the case of the steam-engine, a new discovery, a new adjustment of details, prevented waste, and the working material, thus conserved, fructified in additional results. Much of the steam-power had been allowed to escape before it had yielded its full measure of service, and so was lost. New steam-power had to be generated, and, by a large expenditure of fuel, cold water had to be brought up to the required standard of heat in order to obtain it. The use of the separate condenser rectified this. The steam, instead of being set free, was retained for new service. When it had done its first series of work, it was conducted into the condenser, and there resolved into water, not cold, but possessing a considerable degree of warmth; and this, brought

back to the cistern from whence, in the form of steam, it had its birth, is with facility and with little cost reproduced once more in steam.

In the great missionary work, can we in aught economize our working power? Surely our organization ought from year to year to attain to increased perfection, so that, without increase of means, the reproductive power shall increase, and more work be done with less cost in every way. At one time, through inexperience, there was great waste, especially abroad, where native Christians were allowed to escape like the steam. Instead of being conserved for Christian purposes, so as to feed with a homogeneous element the great cistern, and so, with little expenditure, increase the working power of the missionary organization, they were allowed to disengage themselves from such responsibilities, and resolve themselves into isolated communities, absorbed in the ordinary affairs of this life, and doing nothing for the spread of the Gospel among their countrymen around. Meanwhile the process of converting cold into steam-producing water had to be uninterruptedly carried on at a great expenditure, and new bands of missionaries were sent out, not to convert the unevangelized, and preach CHRIST where He had not previously been named, but to sustain Christianity amongst a people who professed indeed to have received it, but who, neither in the shape of men or means, contributed aught towards its maintenance. Now, however, we have a separate condenser, and it is beginning to work, and let us see to it that it operates powerfully, especially at home. The steam which we generate must come back to us, and help to replenish our cistern. We initiate a work in a given locality, but, after a time, we expect the new element which has come into existence to work for itself; nay, indeed, not only to provide what may be needful in respect to agency and pecuniary resources, for the maintenance of its own Christian profession and ordinances, but to become a centre from whence light may radiate into the surrounding districts, and amidst that portion of the population with is homogeneous with itself.

A WORKER AFIELD.

LOUISIANA.

THE Rev. Edward Fontaine writes from the Parish of Plaquemines:

“A Candidate for Orders from my own Parish, now a lay reader, will strengthen my hands, and give additional ministrations to the people on the right bank of the river at Myrtle Grove, and within twelve miles above and below it.

“Since my last Report, I have visited portions of the Delta which I

had not seen when I wrote, and have just returned from what is called "Buras Settlement," from the number of families of that name residing there. This is a densely peopled strip of land, extending from Fort Jackson to Nairn, a distance of seventeen miles on the right bank, occupied by orange and rice planters, fishermen, and fowlers of various original nationalities, and speaking French, German, Italian, and Spanish. The most of them understand English. Mingled with them are Danes, Swedes, Irish, and Scotch, many negroes, and a few Chinese and Malays.

"I spent several days recently among them, distributing Prayer-books and Catechisms, and last Sunday I preached to more than a hundred. There is no school organized here, and a teacher is much needed, and could be well supported. Next Sunday the people will meet in this house, and commence a Sunday-school for the white children; and in a large room, in the same neighbourhood, offered for the purpose by Ledwell Fisher, a very worthy colored communicant of our Church, the colored people will meet, and organize a Sunday-school for their children. This will be managed by him, and all the funds necessary for procuring books for both were collected last Sunday,

"The most of the colored preachers on this coast are Baptists; but I have not found it very difficult to induce them to have their children properly baptized. In all these Sunday-schools the Prayer-book and Church Catechism are used, and they receive the best Church instruction we can impart. The difficulties which troubled the politicians in providing for the education of the two races, *white* and *black*, have not perplexed us in our congregations, and the two classes are living and working together here very harmoniously. We find it best to have separate schools for them. I have taken a lesson from the Pelicans, which might be useful to our Statesmen. You are aware that there are two varieties of this bird, which is the emblem of Louisiana, displayed upon her flag. In 1867, while I was making a survey of the Mud Islands, at the mouth of the Mississippi, and a Report on the Delta formations, for our Academy of Science, I observed countless multitudes of these birds occupying these islands. The *white* and the *grey* fished harmoniously in the same water, but they never *roosted* together. Near sunset the flocks separated, and the *grey* gathered together upon the islands at the mouth of the Pass a L'Outre and the North-East Pass, while the *white* all separated from them, and roosted upon the islands of the South-West Pass. At sunrise the surface of the Gulf was covered with the flocks, mingled without discord, and using in common the bounties of the CREATOR, provided for their use. I admired the conduct of these grave and dignified-looking birds, who settled their *social relations* harmoniously, without the aid of any human social reformers."

INTERNAL IMPROVEMENT, AND WHAT IT MEANS.

THE march of modern improvement is daily exciting the wonder of every thoughtful man. By the varied applications of steam, in connection with mechanics, time and space are being almost annihilated, thus bringing the people of the Atlantic and Pacific close together, and placing every man, practically, at his neighbor's door. The Pacific railroad has already accomplished a revolution, and, by its rapid transportation of Chinese, has even brought a new social complication into the tangle of American affairs. And when the newly-projected lines of communication are finished, we shall behold changeful growths of population, industry, and their attendant trains, that will astonish the most sanguine even, more and more.

But we need not dwell on the future, as rapidly as it may be rushing upon us. What we actually behold to-day furnishes ample food for thought, especially in connection with the great work of missions. For those who are charged with carrying on the work of Church extension, these great improvements possess a wonderful significance. To appreciate this fully it is necessary to glance at the past, and see how the work of evangelization has always been retarded by the difficulties of travel.

Sitting on the piazza of the great hotel at the head of Lake George, last Summer, we witnessed the departure of a missionary company going down the lake with a Bishop to consecrate the new church, called St. Sacrament, a name suggested by the ancient name of the lake. It was a bright, joyous, and even merry scene. There lay the calm, transparent waters of St. Sacrament, cradled, as of yore, among the hills, which step down to mirror themselves as in a glass; there was the swift steamer, festooned with flags; and there was the well-trained band, whose music rose deliciously upon the echoing air, and floated away to die among the hills: and there was the throng of happy, elegantly dressed people, entering heartily upon the enjoyment of the occasion and the scene. This was a missionary party.

As the steamer Minnehaha left the quay, and sped away down this enchanting lake, we took up the Jesuit Relations that happened just then to be at hand, and read the account of the *first* missionary party that ever passed through this region, represented by Father Joques,

who reached the lake May 29th, 1646, and returned June 11th. When he reached Caldwell, or the head of the Lake, he says that they had, "like Arabian horses, to carry their victuals and baggage, the brooks being the only taverns met with." But to-day the mammoth caravan-sary hospitably invites the missionary, and here he can enjoy all the elegancies and luxuries of the most refined modern life; and instead of travelling wearily on foot, threading his way through sultry valleys and dimly-lighted woods, he now rolls smoothly along in sumptuous palace-car, or glides over the waters, borne in the swift-plying boat. Labor is thus translated into pastime, and pleasure comes out of what was the old-time, hazardous toil.

So, likewise, consider the period when, either on foot or in his canoe, the Jesuit Father pushed his weary way for weeks together, aiming to reach no farther than the border of the great Lakes. But now, in performing the same journey, one hardly stops to dine.

But we need not go so far back. View the recent toils of Kemper and Chase in reaching and exploring those fields that now lie within easy reach. Consider, in this connection, the ease with which the missionary can now cross the Continent itself. This is achieved with little time and expense. The trip has now been shorn of its dangers. The Rocky Mountains, even, have lost their terror; and where Fremont, by his uncommon daring, earned an imperishable name, the railroad-car now carries the tourist without fatigue or alarm. He does not even fully realize that he is crossing the Rocky Mountains. The train has, in reality, reached a height of more than eight thousand feet above the sea; but the ascent is very gradual. At one place, the engine takes a few unusually heavy breaths, but nothing more. Travelling is made perfectly easy, and, as the train moves on towards the distant Sierras, the missionary says his prayers, lies down as comfortably as he would at home, and sleeps in peace.

And now what does all this mean? What is the significance of the voice of the iron horse shrieking and crying in the great American wilderness? It is a call to the Church to rouse herself, and enter upon the work of missions with a zeal and courage heretofore unknown. In the providence of God, one man may now do more in one year than St. Paul could do in ten. The most stupendous missionary journey is now the easy accomplishment of a month. In a single week, the missionary may travel from north to south, or from sea to sea.

God means by all this, that the work of the Church shall be advanced in a corresponding degree. He thus points us to the duty of making rapid improvement in the missionary work. We hear again the ancient command: Say to the children of Israel, Go forward.

And now shall we go? That mainly depends upon the reply of the people, who have the men and the money.

OUR HELPERS.

THANK GOD, we have many of them, earnest and good, "young men and maidens, old men and children"; and their number is steadily increasing. We refer now to those who have helped us, and are helping us, in the matter of the Mite Chests.

As we were writing the first line of this article, a benevolent-looking lady, with a frail-looking little boy by her side, walked into our office, and came directly to our desk. Their errand was one of benevolence. The dear little boy had come to bring us the contents of his Mite Chest, and, with beautiful light in his eyes, he handed us a five-dollar bill.

A few hours before, a lady, belonging to one of the best families in New York or its neighborhood, came with a bag in her hand, containing between thirty and forty packages of money, the contents of as many Mite Chests. She bears an honored name—honored throughout the Church and throughout the land—and does not feel that that name is dishonored through its connection with Mites, gathered in the interest of our Mission work. She came eight miles to bring her own offerings and the offerings of others.

Still earlier, we received a visit from a young girl, one of our agents in a rural district, a few miles from the city. She, too, brought many packages of money, gathered mostly from the poor.

Let these be taken as samples of our helpers. Many come in person to bring offerings, and to speak encouraging words. Many, residing at too great a distance from the city to come in person, send their offerings and good words by mail.

We have many helpers, earnest and good, and we need many more of the same sort. There are now nearly seventeen thousand Mite Chests in the field, doing good service. Double this number—three or four times this number—could be placed in good hands, where they would gather an average of two or more dollars *per annum*, if we could obtain

as many helpers as we need. How can they be obtained? We need more helpers. We call for more. We must have more. May the good Lord dispose many to offer themselves. The service is not hard, and if it were, it should be cheerfully accepted. The service is light, but it relates to great interests. The Mites of God's people, if enough of them be offered to Him, will become very mighty in accomplishing the great purposes of His love.

NOTES.

The Mission Field, for June, says:

"IN British North America the steady growth of the Church, and the increasing readiness of the people to support their own clergy, have enabled the society to transfer some portion of the assistance by which the Canadian Church has been fostered, to new fields of Missionary enterprise. The Church's prosperity has been enhanced by the happy election of the Rev. Ashton Oxenden to its highest seat of office—that of Metropolitan of Canada and Bishop of Montreal. Newfoundland, always conspicuous for its poverty, has this year suffered the loss of many of its clergy by premature death in the discharge of their duty—one by fever, two by drowning, another by breaking a blood-vessel—altogether six Missions were left suddenly vacant towards the close of the year in this Diocese."

LIBRARY AT ST. AUGUSTINE'S.

To the Friends of St. Augustine's Missionary College, Benicia, Cal.:—

A rare opportunity has recently been offered to the College of purchasing a very valuable library for a moderate sum. But as the College in its infancy has no funds for such a purpose, we must needs look to the liberality of our friends, who desire to see the institution and its work prosper.

The offered library consists of more than 2,000 volumes, including a very rare collection of English and American Church authors, the fruits of many years' diligent search. From the detailed description, and the scholarly reputation of the proprietor, we are fully persuaded that the library is such as would peculiarly meet the wants of a Church College and Divinity School, and such as could now scarcely be collected, and only at great trouble and expense.

The proprietor wishes the library to be preserved entire for the benefit of the Church in some of her Schools of the Prophets. With this view he offers it on the following liberal terms: For the 2,000 volumes of all sizes, from folios downward, with the addition of a large quantity of pamphlets, packed in boxes and delivered in Philadelphia or New York, he will take \$2,000, one half in hand, and the rest in one year from the

sale, with six percent. interest till paid. Something additional will be required for transportation, perhaps \$200.

We trust that churchmen, knowing these facts, will not suffer St. Augustine's, for the want of such a moderate sum, to lose so valuable an acquisition, which may be the means of doing much good, for generations to come. Let our friends act promptly, lest the opportunity, which is open for a limited period, be lost by delay.

Donations may be sent to the Dean, at Benicia, Cal.

For the Faculty,

J. LLOYD BRECK, *Dean.*
EDWARD P. GRAY, *Librarian.*

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from June 1st to July 1st, 1870, inclusive:

ALABAMA.				North Haven—St. John's S.S.		26 50
<i>Mobile</i> —M. E. C., for Bp. Pierce...	2 00	2 00		<i>Norwich</i> —Christ.....		67 00
				<i>Poquetannock</i> —St. James', for Naphatah.....		5 00
				<i>Stonington</i> —Mrs. E. D. B.....		1 50
				<i>Weston</i> —Emmanuel S. S., for Indian Missions.....		12 09
				<i>Woodbury</i> —St. Paul's, for Bishop Tuttle.....		20 00 500 30
ALBANY.						
<i>Albany</i> —St. Paul's, for Rev. Mr. Foote.....	\$117 70					
<i>Canton</i> —Grace, for Bp. Neely.....	4 50					
<i>Hoopis Falls</i> —St. Mark's.....	15 00					
<i>Morris</i> —Zion, for Bp. Tuttle.....	13 50					
<i>Rensselaerville</i> —Trinity.....	4 05					
<i>Salem</i> —St. Paul's S. S.....	50 00					
<i>Schenectady</i> —Van Nostrand children.....	57					
<i>Troy</i> —H. C. Lockwood, for Santee B. F.....	25 00	\$230 32				
CALIFORNIA.						
<i>Benicia</i> —E. P. G.....	22 00					
<i>Oakland</i> —Lizette A. Fisher.....	50	22 50				
CENTRAL NEW YORK.						
<i>Auburn</i> —St. Peter's.....	55 65					
<i>Camden</i> —Trinity.....	1 59					
<i>Cleveland</i> —St. James.....	1 73					
<i>Constantia</i> —Trinity.....	3 64					
<i>Cortlandville</i> —Grace.....	5 00					
<i>Norwich</i> —Emmanuel, of which for Bp. Tuttle, \$5.....	23 22					
<i>Seneca Falls</i> —Rev. Dr. Guion, for Santee B. F.....	20 00					
<i>Utica</i> —Grace, Whitsun-Day offering in memory of little Robbie.....	1 00					
“ St. George's	2 46					
<i>Windsor</i> —Zion	1 60	115 89				
CONNECTICUT.						
<i>Litchfield</i> —St. Michael's.....	34 65					
<i>Meriden</i> —St. Andrew's, for Bishop Tuttle.....	59 00					
<i>Milton</i> —Trinity	2 45					
<i>New Britain</i> —St. Mark's for Scholarships at Salt Lake.....	40 00					
<i>New Haven</i> —Christ.....	19 89					
“ St. Paul's.....	123 05					
“ A. G. K., for P. C. M.....	5 00					
<i>New London</i> —St. James' Sewing Society, for Santee B. F.....	50 00					
“ S. C. M.....	49 17					
<i>New Milford</i> —Miss C. E. Boardman, for Santee B. F.....	25 00					
DELAWARE.						
<i>Middletown</i> —St. James, for Santee B. F.....						
<i>New Castle</i> —Immanuel.....				6 50		
				18 73	25 23	
ILLINOIS.						
<i>Decatur</i> —St. John's S. S., Easter offering for Bp. Clarkson's Indians, \$16.80; for Bp. Pierce, \$7.60...				24 40	24 40	
IOWA.						
<i>Burlington</i> —Christ S. S., Infant Class, for Santee B. F.....				5 00		
<i>Council Bluffs</i> —St. Paul's.....				5 00	10 00	
KANSAS.						
<i>Lawrence</i> —Thank-offering, E. L. V.....				50 00	50 00	
KENTUCKY.						
<i>Frankfort</i> —Little Sady's offering, for Bp. Tuttle.....				25	25	
LONG ISLAND.						
<i>Brooklyn</i> —Grace, of which for Bp. Clarkson, 45.00; for Bp. Whipple, \$45....				90 00		
“ Grace S. S., of which for Bishop Quintard, \$50.00; for Santee B. F., \$50.00.....				100 00		
“ Mrs. B. & daughters, quarterly payment.....				75 00		
“ A. N., for Santee B. F....				2 00		
<i>Huntington</i> —St. John's, a member for Santee B. F....				2 00		
<i>Maspeth</i> —St. Saviour.....				75 12		
<i>Williamsburgh</i> —St. Mark's, for Santee B. F....				20 00		
“ Edith M. & Alice Bennett.....				3 35		

Acknowledgments.

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Williamsburgh—In memory of a beloved son lost at sea.....	2 00	369 47	Goshen—St. James'.....	107 00
Baton Rouge—St. James'.....	25 00		Irvington—St. Barnabas S. S., for Santee B. F.....	38 34
Natchitoches—Trinity.....	10 00		New York—Advent, W. S. Hall, \$20, from S. S., \$3., for Santee B. F.....	23 00
New Orleans—St. Paul's.....	50 00	85 00	" All Saints' S. S.....	10 00
			" Calvary, Mrs. H. D. Wyman and Mrs. H. D. Alrich, for Santee B. F.....	200 00
			" A. Norrie, for Santee B. F.....	50 00
			" Miss M., for Santee B. F.....	20 00
			" Calvary Chapel, of wh. from 5c. col., \$54.....	116 80
			" Calvary Chapel, for Bp. Tuttle.....	25
LOUISIANA.			" Grace, W. B. Bend and L. W. Wells.....	150 00
Baltimore—Grace, a gift toward Delegate Meeting expenses.....	40 00		" Holy Apostles', for Santee B. F.....	37 00
" St. Andrew's S. S., of which for Bp. Randall, \$5; for Santee, \$13.....	18 00		" Holy Communion, E. V. R., for Bp. Tuttle	5 00
" St. Peter's, for Santee B. F.....	20 00		" Nativity Schools, of wh. for Santee B. F., \$20; for South, \$10.....	30 00
Catonsville—St. Timothy's.....	1 50		" St. Ann's, a member, for Bp. Quintard.....	5 00
Leonardstown—St. Andrew's.....	2 12		" St. Bartholomew's S. S.....	115 00
Petersville—Mrs. Laura E. Gray, for Ladies' Relief Association.....	9 50	91 12	" St. James'.....	279 01
			" St. John's Evangelist, for Santee B. F.....	35 10
			" St. John's Evangelist, a member.....	1 00
MASSACHUSETTS.			" St. Timothy's, for Santee B. F.....	20 00
Boston—Advent for Santee B. F.....	88 00		" Trinity, Mrs. S.....	2 00
" St. Paul's, for Santee B. F.....	72 00		" Trinity Chapel, Cyrus Curtiss, for Santee B. F.....	100 00
Jamaica Plains—St. John's, of wh. \$20 from S. S. class for Santee B. F.....	50 00		" Trinity Chapel, add. " D. H. A. for Santee B. F.....	25 00
Lowell—A slight offering.....	5 00		" Zion, for Santee B. F.....	30 00
Millville—St. John's, a commun- cant, of which for Bp. Morris, \$5.....	15 00		" Mr. and Mrs. F., for Santee B. F.....	100 00
Newburyport—St. Paul's.....	1 00		" F. E. C., for Santee B. F.....	100 00
Newton—Lower Falls, of which for ch. at Darien, Ga., \$4.....	14 00		" Mrs. J. M. Young.....	100 00
Northampton—St. John's.....	24 05		" Cash.....	100 00
Taunton—St. Thomas', for Santee B. F.....	25 00	294 05	" W. H. A., for Santee B. F.....	50 00
			" Mr. and Mrs. G. W. Wright, for Santee B. F.....	40 00
MICHIGAN.			" Mrs. S., for Santee B. F.....	35 00
Detroit—St. John's, for Santee B. F.....	70 56	70 56	" Mrs. McNulty, quar- terly payment.....	25 00
			" Joseph Ogden & fami- ly, for Santee B. F.....	25 00
MINNESOTA.			" J. H. E., for Santee B. F.....	20 00
Rochester—Calvary S. S.....	19 00		" Miss Fanny Morse.....	20 00
Winona—St. Paul's.....	20 63	39 63	" C. A. B., for Santee B. F.....	20 00
			" Abel Holmes, for Santee B. F.....	20 00
MISSOURI.			" A Presbyterian friend, for Santee B. F.....	20 00
St. Louis—Christ, from Mr. & Mrs. J. P. Doan, for Santee B. F.....	40 00		" Mrs. J. Laurence, for Santee B. F.....	20 00
" Holy Communion Par- ish School, for Santee B. F.....	2 35		" C. J. G., for Santee B. F.....	20 00
" St. George's.....	50 00	92 35	" Mrs. Edgar, for Santee B. F.....	20 00
			" J. H. Aspinwall, for Santee B. F.....	20 00
NEW HAMPSHIRE.			" Mr. O. H. Palmer, for Bp. Randall.....	15 75
Claremont—Trinity.....	31 15	31 15	" T. H. C., for Santee B. F.....	10 00
			" W. R., for Santee B. F., Children's miss. box, for Santee B. F.....	10 00
NEW JERSEY.				5 00
Jersey City—Grace.....	76 67			
Mt. Holly—St. Andrew's.....	44 08			
Orange—Grace, of which for Santee B. F., \$25.....	171 53			
" Grace S. S., for Rev. J. W. Venable.....	3 00			
Rahway—St. Paul's.....	54 06			
" " S. S., Miss De- graw's class.....	2 00			
" St. Paul's, a member, 5c. collection.....	1 61			
Ridgefield—Mission.....	26 10			
Ridgewood—Christ for Santee.....	20 00			
Riverton—Christ.....	5 00			
Woodbridge—Trinity, of wh. from G. C. H., for Santee B. F., \$11.03.....	31 03	435 08		
NEW YORK.				
Garrison—St. Phillip's, for Bp. Tuttle.....	37 34			

New York—M., for Santee B. F...		5 00	WASHINGTON TERRITORY.	
"	Miss D., for Santee B. F.	1 00	Olympia—St. John's.....	10 00 10 00
"	Frank and Willie.....	1 00		WESTERN NEW YORK.
"	Miss B., for Santee B. F.	1 00	Albion—P. A. F.....	4 00
Poughkeepsie—St. Paul's, of which for Santee B. F.; \$6	127 41		Batavia—G. D. W.....	5 00
Westchester—A. E., for Rev. J. J. Johnson.....	25 2392 15		Buffalo—Mrs. R. Heywood, of wh. for Santee B. F., \$5.....	20 00
NORTH CAROLINA.			Rochester—Grace, for Santee B. F.	41 26 70 26
Greensboro—L. A. H.....	50	50		
OHIO.				
Akron—R. H. W.....	8 50			
Cincinnati—St. James', of which for Bp. Clarkson, \$40	64 63			
Mt. Vernon—St. Paul's S. S., for Indians.....	5 00			
Toledo—Trinity S. S., of which for Nashatah, \$50; for Fairbault, \$50; for Bp. Tuttle, 45; for Bp. Young, \$27.50.....	172 52 250 63			
PENNSYLVANIA.				
Kingessing—St. James', of which for Bp. Morris, \$20	26 04			
Norristown—St. John's, for Bp. Randall's church, Georgetown, Col.....	30 20			
Philadelphia—Atonement, for Salt Lake.....	49 03			
" St. Peter's, Mrs. D., for Rev. J. J. Johnson.....	10 00			
" Mrs. Chas. Newbold, for Salt Lake.....	23 10			
" Mrs. McAllister, for Santee B. F.....	10 00			
" H. G., for Santee... (West) Our Saviour S. S., for Rev. Mr. Foote.....	10 00			
Shamokin—Trinity.....	5 00	305 59		
PITTSBURGH.				
Butler—St. Peter's S. S., for Cal. and Oregon.....	40 00			
East Liberty—S. S., for Bp. Randall	53 33			
Freeport—Trinity S.S. miss. boxes	4 98			
Pittsburgh—Trinity, for Santee B. F.....	100 00			
" J. H. Shounberger, for Santee B. F.....	100 00			
" St. Peter's S.S.	2 21			
" Geo. C. Bloom.....	30 300 82			
RHODE ISLAND.				
Ashton—St. John's Chapel, for Bp. Whipple.....	10 00			
Providence—Grace S. S., for St. Andrew's for Santee B. F.....	2 25			
Warren—St. Mark's, of wh' from S. S. for Bp. Randall, \$50.00.....	25 00			
	188 64 175 89			
UTAH.				
Salt Lake City—Bessie Austin, Easter off'g...	2 10	2 10		
VERMONT.				
Middlebury—St. Stephen's.....	6 16	6 16		
VIRGINIA.				
Castile Hill.....	35			
Liberty—Mrs. J. Wharton for Santee B. F.....	10 00			
St. John's Grove.....	2 50	12 85		

* Receipts from Mite Chests will be acknowledged by the numbers only.

3429....	13	11840....	43	843....	1 67	8911....	1 14	10989....	3 00	2953....	3 00
3430....	1 30	11842....	35	845....	50	14028....	3 35	4435....	1 25	2954....	30
3431....	59	11844....	1 12	848....	2 00	9048....	1 65	13100....	1 00	2955....	21
3432....	25	11846....	32	6575....	68	13301....	3 22	1186....	1 00	2956....	23
3433....	13	11848....	1 21	6577....	60	4750....	1 78	1080....	60	2957....	25
3435....	1 14	11850....	1 27	6579....	1 32	657....	1 09	1185....	08	2959....	1 30
3436....	46	12282....	69	6581....	82	658....	81	1074....	60	9183....	50
3437....	1 67	12284....	1 56	6583....	24	5632....	1 20	1181....	60	9184....	32
3439....	1 08	12287....	36	6585....	60	11826....	50	1073....	60	9616....	50
3440....	21	11833....	1 70	6589....	75	11828....	50	1077....	1 00	5929....	2 06
3481....	1 17	11835....	1 02	11573....	13	380....	5 00	1072....	1 00	16118....	2 00
3483....	19	11837....	2 44	11576....	29	584....	1 88	1190....	1 00	8501....	2 00
3489....	1 25	11839....	1 13	11580....	3 00	4867....	21	5096....	1 05	8922....	61
3491....	33	11841....	53	242....	2 28	4868....	1 68	6193....	6 00	8927....	2 04
3492....	30	11843....	44	246....	55	4871....	76	unknown 1 50	8925....	3 50	
3493....	33	11845....	15	250....	30	4873....	2 00	2833....	1 00	8924....	2 98
3495....	23	11847....	1 05	693....	72	4880....	2 50	2837....	53	5306....	2 00
3496....	1 21	11849....	35	695....	61	4882....	1 35	2846....	1 49	5307....	1 00
3500....	56	12281....	40	814....	15	4883....	1 63	8667....	8 00	10638....	2 00
4162....	50	12283....	27	820....	38	4885....	66	641....	4 10	8334....	5 71
4165....	26	12285....	80	844....	73	4888....	74	14993....	10	8333....	5 05
4166....	2 17	12288....	1 27	846....	46	5065....	1 50	14994....	10	15530....	1 48
4167....	83	9612....	1 50	6551....	57	4861....	2 05	14995....	19	12934....	1 35
4169....	22	11697....	4 00	6576....	29	7025....	1 15	14996....	25	10154....	2 00
4170....	1 39	3308....	9 05	6578....	1 13	7511....	44	10863....	38	10155....	1 25
4181....	1 24	11605....	6 50	6580....	51	7512....	1 93	6....	1 00	10157....	1 25
4183....	2 00	8163....	5 51	6582....	1 75	7513....	22	11085....	1 27	10156....	50
4187....	44	11088....	1 29	5584....	1 17	7514....	40	3201....	2 29	349....	3 50
4203....	1 08	12936....	1 85	6586....	25	7515....	46	3202....	95	9081....	2 60
4205....	1 70	unknown 50	6390....	60	7516....	1 11	3203....	1 47	5081....	1 20	
4207....	58	6858....	5 00	11574....	1 05	7517....	53	3204....	23	5082....	1 00
4210....	89	110....	2 17	11579....	55	7518....	3 44	3205....	1 27	5083....	1 50
4214....	64	120....	1 43	11577....	25	7519....	2 67	3206....	2 15	5084....	1 00
4215....	18	10870....	1 08	unknown 2 00	7520....	83	3207....	2 61	5085....	50	
4216....	1 13	10945....	2 00	561....	40	7591....	51	3208....	3 40	5086....	1 00
4217....	71	620....	5 12	792....	83	7952....	5 00	3210....	1 00	5087....	2 00
4218....	1 15	617....	3 35	562....	40	7954....	1 61	3211....	30	5088....	2 00
4219....	33	611....	15 00	563....	1 01	7956....	1 06	3219....	1 19	5089....	50
10593....	2 02	612....	7 00	800....	90	7957....	1 28	3213....	3 00	5090....	80
972....	7 36	613....	2 00	793....	94	7958....	4 50	3211....	1 80	741....	1 45
8936....	42	614....	3 54	564....	1 42	7959....	59	3215....	1 00	8161....	2 60
8931....	44	616....	4 00	570....	3 80	7960....	1 34	3216....	51	7911....	1 57
8933....	26	618....	2 00	562....	07	9641....	3 08	3217....	2 05	7912....	1 00
8832....	1 50	619....	4 25	569....	88	9642....	1 00	3218....	40	7913....	1 68
8935....	37	7406....	70	794....	2 30	9643....	80	3219....	62	7914....	2 03
8944....	30	11718....	50	377....	1 50	9645....	1 00	3220....	76	7915....	1 50
8943....	30	11704....	1 05	378....	1 37	9646....	1 77	6551....	69	4733....	1 10
8946....	30	11703....	67	11606....	1 10	9647....	60	3349....	68	3683....	1 50
8934....	50	11701....	1 78	1681....	1 55	9648....	65	6053....	3 00	3084....	80
8949....	60	11713....	35	4682....	1 00	9649....	1 03	6054....	1 52	3085....	96
8939....	26	5889....	2 50	4683....	77	9650....	1 89	6055....	1 45	3086....	1 10
8942....	26	14687....	1 50	4684....	30	9651....	26	6056....	85	3688....	80
8937....	50	5273....	1 25	4685....	1 00	9653....	2 26	282....	88	3089....	16
8938....	50	10601....	8 00	4686....	2 00	9654....	2 76	288....	1 52	454....	3 24
unknown 30	615....	1 00	4687....	52	9655....	73	887....	1 00	7127....	37	
“	30	11702....	61	4688....	40	9657....	21	14613....	25	7130....	37
“	69	8928....	3 00	4689....	55	9658....	50	11696....	5 50	7128....	38
10861....	70	8930....	2 00	4690....	75	9660....	4 06	1069....	1 60	7129....	38
10862....	45	10596....	1 60	11610....	3 15	11001....	1 13	8154....	80	7040....	2 00
10863....	26	701....	1 51	1704....	79	11002....	19	unknown 1 25	6009....	1 10	
10864....	70	702....	1 51	7035....	30	11004....	27	9616....	50	2711....	3 65
10865....	18	703....	28	7021....	88	11007....	1 00	921....	25	2712....	1 01
10866....	37	704....	50	343....	3 00	11008....	01	922....	47	2713....	6 82
16867....	11	705....	1 19	14981....	50	11010....	54	923....	43	2714....	1 41
10869....	52	707....	78	443....	78	11011....	05	924....	21	2715....	2 11
8718....	57	710....	69	444....	78	11012....	2 00	925....	37	2716....	78
10888....	7 53	1421....	1 64	445....	78	11013....	19	926....	2 14	2718....	1 76
5361....	1 00	1422....	1 00	446....	78	11015....	57	927....	72	2719....	95
5915....	1 60	1423....	1 93	447....	78	11016....	15	928....	1 75	2720....	1 50
10055....	71	1424....	2 57	448....	78	11017....	41	929....	53	7917....	1 25
650....	4 60	1426....	32	5914....	50	11018....	27	930....	71	9331....	1 09
309....	5 50	1427....	27	7039....	1 06	11019....	1 14	14087....	1 30	9332....	35
311....	2 00	1430....	32	5921....	1 85	11020....	51	unknown 1 75	9333....	85	
373....	42	5488....	3 00	5922....	1 80	11021....	21	604....	46	9334....	72
511....	2 50	cheats un-known 21	68	14978....	5 00	11022....	95	601....	3 95	9335....	87
7509....	1 51	241....	1 51	290....	6 50	11024....	1 04	609....	3 00	9336....	52
7600....	1 51	243....	80	6035....	1 25	11026....	37	606....	86	9337....	54
*11....	3 37	247....	49	186....	50	11028....	59	605....	83	9340....	48
11831....	5 18	247....	49	186....	50	11029....	85	602....	54	9338....	1 04
11832....	2 56	692....	2 00	149....	55	1360....	3 50	1067....	1 21	14271....	24
11833....	1 00	694....	14	188....	93	104....	74	1070....	49	14273....	69
11836....	62	697....	81	189....	88	825....	3 60	2951....	3 65	14274....	03
11838....	94	816....	78	465....	2 14	536....	1 15	2952....	1 25	14275....	15
						2954....	1 70	9181....	80	14276....	26
						2238....	3 40	9182....	83	14277....	53

Acknowledgments.

14279....	14	unknown	1 00	420....	2 76	3788....	23	12682....	1 00	139....	54
14280....	37	10610....	1 25	431....	57	3739....	32	1437....	89	140....	90
11711....	97	7216....	1 00	432....	85	3740....	96	1417....	25 37	251....	10
11712....	1 03	7050....	3 65	433....	24	3737....	74	8912....	6 89	252....	25
9438....	90	10595....	5 00	435....	16	30....	4 38	1412....	2 35	253....	10
unknown 1 85		10599....	1 00	436....	41	1414....	2 16	1438....	1 00	255....	42
12780....	18	9495....	2 50	437....	2 48	1413....	7 75	9629....	1 75	256....	53
11083....	42	16260....	03	438....	25	1439....	3 83	5487....	3 96	257....	83
12747....	1 14	10292....	82	439....	74	1426....	1 00	unknown	76	258....	75
13446....	1 50	12931....	2 15	440....	14	1419....	75	15188....	50	260....	2 00
14811....	95	530....	2 00	1101....	1 83	5489....	3 25	15185....	50	1841....	70
14812....	1 45	5307....	1 00	1102....	1 12	1433....	1 30	3944....	2 00	1842....	79
14813....	2 40	10638....	2 00	1103....	70	1432....	2 00	3960....	1 03	1845....	20
14814....	49	112....	2 20	1104....	80	unknown 1 00		16121....	1 00	1848....	1 29
14815....	11	307....	1 87	1105....	50	..	1 18	3016....	3 16	1851....	88
14817....	1 12	308....	1 18	1106....	87	12860....	57	3964....	2 68	1854....	19
14818....	88	310....	1 52	1107....	5 37	1415....	50	2684....	2 63	1957....	1 06
14819....	35	5475....	38	1108....	1 00	1431....	55	1183....	60	6121....	27
14820....	2 02	5181....	28	1109....	67	1434....	1 30	131....	1 82	6125....	47
14423....	2 11	5189....	28	1110....	54	589....	50	132....	50	6123....	48
16116....	3 00	5182....	28	3711....	1 00	1411....	1 00	133....	50	6126....	25
873....	1 50	5190....	28	3712....	50	14027....	1 00	134....	54	6124....	2 07
6175....	1 00	6184....	76	3713....	50	1416....	8 80	136....	20	14971....	4 00
unknown 10		5185....	76	3714....	20	1435....	2 25	137....	72		
7114....	2 00	5197....	1 65	3715....	30			Total.....		\$1292 16	
7115....	1 50	1729....	2 20	3717....	64						
5291....	1 05	2212....	65	3719....	25						
5281....	1 00	6381....	60	3720....	45						
5283....	1 00	6770....	1 10	3721....	70						
5283....	52	13662....	30	3722....	38						
5284....	52	135....	50	3723....	76						
5285....	50	11686....	10 00	3726....	1 29						
5286....	78	13058....	30	3727....	18						
5287....	35	411....	1 23	3728....	1 60						
5288....	1 00	412....	68	3729....	86						
5289....	33	413....	5 40	3730....	26						
5290....	1 00	414....	55	3731....	65						
7048....	1 01	415....	26	3732....	1 68						
2663....	1 18	416....	67	3733....	14						
3924....	71	417....	1 07	3734....	53						
2641....	91	418....	1 13	3735....	86						
10942....	3 00	419....	1 03	3786....	1 81	Cash.....				75	171 44

Received for General Purposes..... \$5,573 91
 " " Special 3,386 21 |

Receipts for the month..... \$8,960 12

Amount previously acknowledged..... 96,146 06

Total Receipts since October 1, 1869..... \$105,106 18

MISCELLANEOUS.

Delegate Meeting, San Francisco,
 one-third receipts, \$268.97, less

expenses not otherwise provided

for, \$148.72..... 120 25

Anonymous for Santee B. F..... 20 00

" " " 5 00

Widow's mite for Santee B. F..... 10 00

Cash..... 7 80

Mrs. H.'s work box, for Santee B F 3 00

Maria and Tommy Wellman..... 2 36

A friend, for Santee B. F..... 1 28

" for Chippewa Indians..... 1 00

ERRATUM—In the July Number, Titusville, Penn., St. James' Memorial, should have been placed under Diocese of Pittsburgh.

SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 17 AND 19 BIBLE HOUSE, }
April, 1870.

Foreign Missions OF THE Protestant Episcopal Church.

AUGUST, 1870.

THE BENEFITS OF MISSIONS AND OUR NEED OF FUNDS.

THE temporal benefits conferred by Missions are many and great, and commend the Cause, simply on this ground, to the good will and support of all influenced by motives of benevolence. In this light even, missions surpass all other enterprises conceived for meliorating the condition of man. But great as such blessings are, they do not approximate the good contemplated by the great work of Christianity. They are incidental, or the secondary fruits of the enterprise committed to the Church, following in the train of blessings, which, in the name of her divine Head, she promises to all who believe in Him. "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

The aim of the Church, first and highest, is the evangelization of the heathen, not merely their civilization, the raising of them to the dignity of man, but, elevating them to the privilege of "heirs of God and joint heirs with CHRIST." However low they may have fallen in the scale of humanity, missions contemplate them as creatures of God, accountable, immortal, and capable of being impressed by the story of the Cross, and, through its truths, influenced by motives of love and obedience to Him who made them. Originating in heaven, inaugurated by CHRIST in his own person on earth, and enforced by his last command, what doubt of the goodness and the authority of missions can there be? What doubt

of the obligation of all who bear his name to engage actively and liberally in their support? The dealings of Providence in this regard are full of significance and encouragement. To all who conscientiously inform themselves on the needs, the progress and results of Missions, a voice rises from *all lands* in tones of earnestness and truth, "Come over and help us." From Europe, from Asia, Africa, America, and the Isles of the sea, there is a marshalling of forces for a mighty conflict, a conflict with the "Powers of Darkness," and which will entail a *woe* on all, who, in evading it, repudiate the cause of CHRIST.

Never did the signs of heaven give stronger indications of approval and encouragement. Never did the call for personal consecration come in tones more loud, more earnest; nor ever the responsibility of Christians seem so great, in view of their accountability for their faith and practice. And yet, are these divine intimations recognized and duly heeded by the church? Are they not the voice of God, sounding out His commands, His warnings and His promises?

It is a humiliating fact that our contributions for the present year to July 1st, are *ten thousand dollars* less than the contributions last year at the same date. The *financial year* will close with September; and, as it is now the season when contributions are comparatively small, the announcement in October of a Treasury worse than empty, must be made, unless aid soon comes to its relief. May the threatened calamity be averted!

THE REAL RELIGION OF ALL THE CHINESE.

THE worship of the spirits of deceased ancestors has prevailed more or less in almost all heathen nations, ancient and modern; but in no country more so than in China, where its influence has been productive of greater evil. It forms almost as great an obstacle to the progress of the truth there, as caste does in India; in fact it is the *one real* religion of *all* the Chinese people.

Dr. S. Wells Williams, a very high authority on all Chinese matters, says, in his "Middle Kingdom," "The real religion of the Chinese, that in which more than anything else they trust, and to which they look for consolation and reward, is the worship of deceased ancestors.

The doctrines of Confucius, and the ceremonial of the state religion, exhibit the speculative, intellectual dogmas of the Chinese; the tenets

of Lautsy and the sorcery of his followers, may be regarded as the subtle part of the popular creed; while the idle, shaven priest of Buddha impersonates its sensual and scheming features; but the heart of the nation reposes more upon the rites offered at the family shrine to the *living divinities* who preside in the hall of ancestors than to all the rest."

The Rev. Dr. Cunningham, a Methodist missionary at Shanghai, of twenty years experience, writing on this subject, says, "The Chinese worship their ancestors with elaborate and expensive ceremonies, not only because prompted by feelings of respect and gratitude, but also, and perhaps chiefly, from fear of their ghosts. Like the Hindus, they attribute much of their misfortune in life to the agency of spirits. If the soul of a departed relative is neglected, it is supposed to become angry, and to avenge itself upon the person whose duty it is to supply its ghostly wants. Sickness in the family, want of success in business, and even violent death, may be the result of such neglect. The souls of the dead are supposed to possess greater power for evil than living men. So deeply fixed is this belief in the minds of the Chinese, that a man will sometimes take his own life that he may become a ghost, and thus be able to avenge himself upon an enemy."

The Rev. Robert Nelson, of our own Mission in China, in an article on the manifold superstitions of the Chinese says: "To ask a man to give up these superstitions, is to ask him to cut off the right hand, pluck out the right eye, to give up home friends, and comfort for the present and hope for the future, to bring on himself the curses of father and mother and all he knows or cares for, to commit the unpardonable sin of throwing away his ancestors, 'which is to call their spirits in a body from the other world to devour him.' "

The Rev. Arthur E. Moule, a Church of England missionary of long experience in China, has recently been delivering lectures in England on the Chinese, and their religions and superstitions. In the course of one of these lectures he gave the following very striking illustrations of the exceedingly baneful influence of ancestral worship:

The Chinese believe that every one has three souls. At the moment of death (which they call the breaking *sən ts'eng ky'i ih dön*), one of these souls enters the unseen world and goes to judgment; one resides in the wooden tablet, the spirit's throne as it is called, which is erected to the memory of the departed, either in some recess of the house or in

the ancestral temple ; and the third goes with the corpse into the grave. They believe that the unseen world is an exact counterpart, only spiritualized, of things visible ; and that the spirits of the departed are in need of the same support as they required when living—food, raiment, dwelling-place—reduced, however, to a state suitable for the use of the invisible, which is attainable, they imagine, by the process of burning. They therefore manufacture imitations of these necessities in paper ; the paper money being covered with tin or gilt foil : and on some occasions a paper mansion ready furnished and prepared, is burnt and passed entire into the unseen world. The food of the spirits is managed more simply still : the feast is spread hot and steaming, and this steam, with the fumes arising from the viands, forms the repast of the spirits ; the substantial food, warmed up again probably, being consumed by the survivors.

The Chinese appear to believe, in common with the Greeks and Romans of old, that the spirits of those who have died and are unburied, those, for instance, who have perished at sea, or in battle, or in a foreign land, wander about in misery ; just as in this present world, those who have no home, no dwelling-place, wander about as beggars. There are ghost-beggars, say the Chinese, as well as sturdy, palpable, visible beggars. Now the ranks of this unseen beggar race are swelled by the spirits of those whose comforts are not attended to by their surviving relatives, or whose families have become extinct. And as in this world, the annoyance caused by troops of hungry mendicants is only too notorious, it is believed by the Chinese that the beggar ghosts, though with tongues unheard, and hands unseen, and noiseless feet, do approach, and annoy, and grievously injure those who refuse a pittance of charity. Sudden sickness, and misfortune in the family or in business, are frequently attributed to the unwelcome visits of these beggar spirits. Persons have even been known (so says Mr. Yates of Shanghai, from whose able and interesting paper on these subjects much of what I am relating is drawn,) to commit suicide, so as to be in a more advantageous position than they could attain in this world, to avenge themselves on their adversaries.

Now in Chinese cities, the shopkeepers generally compound with the king of the beggars, for a certain yearly payment, in consideration of which they are guaranteed against the annoying visits of the beggar host. Hence it follows that, apart from the regular and orderly worship and culture of ancestors in each family, all those who value their peace and quiet provide at certain periods for the wants of the untold crowd of wandering ghosts : and so tremendous is the power of this superstitious fear over the minds and pockets of the Chinese, that whilst real and present beggars are put off with the smallest possible sum, it is calculated that about thirty millions sterling are spent annually on this

provision for the invisible host of imaginary mendicants. About half the women in China, some forty millions in number, are supposed to spend a large portion of their time in manufacturing the "suh-boh," or gold and silver paper for the dead. Hence, also, results the strong desire every Chinaman feels to have a son instead of a daughter; for should the male line of his family fail, the ancestral feast cannot be performed; and then not only his own spirit will be starved, but all his ancestors will be reduced to a state of beggary. Christianity, by forbidding ancestral worship, breaks in the person of its converts the line of succession and ruins (if Chinese superstition be other than superstitious) the credit of the family in the seen and unseen worlds alike, by consigning all to a condition of perpetual beggary. On one occasion (says Mr. Yates) a father, enraged even to despair at the resolution of his son to become a Christian, threatened to destroy himself; the son in that case would have been beheaded, as the undoubted murderer of his father; and his spirit, appearing headless in the spirit world, would have been greeted with insult and opprobrium there, as one whose guilt required no further evidence. The heads of pirates and other notorious criminals are suspended in cages, after execution, over the city gates, and in other conspicuous places, as a warning and a deterrent, not merely through the prospect of punishment in this life, but also of indignity in the world to come.

Ancestral worship as an opponent of Christianity answers indeed, as to power and widespread influence, to the system of Caste in India.

There is yet another phase of the superstition which must be noticed before I pass on to other branches of the subject. Since, according to Chinese ideas, the unseen world is a counterpart of things seen, and since the every-day observation of the people goes to prove, that justice in China is altogether subordinate to covetousness, and that to gain one's cause you must bribe, the logical conclusion is, that the spirits of the departed are in sore need of money. It often happens that a rogue who has money, while on the way to the magistrate, will buy over the police who are dragging him along, and induce them for a consideration to connive at his escape. A well-dressed prisoner, again, is treated with far less indignity and cruelty than one in ragged clothing, and with a disreputable exterior. Now, the spirit, so think the Chinese, immediately after its release from the body is arrested by the police of the spirit world. The sorrowing survivors set themselves, therefore, to provide for the wants of the departed; they supply clothes by burning, as I described above; and vast quantities of paper money are contributed by the friends and relatives of the deceased, to enable him to corrupt his captors, and outbid all competitors in the courts of justice below; or if the worst comes to the worst, to furnish, at all events, his prison cell with some little comfort and respectability. But something worse than

mere incarceration may happen to the soul. The Taouist and Buddhist priests, who fatten on this, which in some sense may be termed a Confucian superstition, discover, whilst engaged in their devotions, that some ancestor spirit belonging to a rich family of their acquaintance is in a state of purgatory; casual information on this point reaches the ears of the family; they send for the priest, and consult him as to the necessary steps for the relief of their relative; the priest prescribes an elaborate performance of the ceremony of the *kung-tuh*, "meritorious service," and a large sum of money, part to be spent in the ceremonial, and the remainder to be the perquisite of the priests. The family, in real anxiety about their friend, and terrified at the same time at the threatened outlay, offer a lower figure, £100 say, instead of the priest's £200, and after long haggling, the priest with much reluctance undertakes the attempt for £150. The service commences with sound of gong and amidst the fumes of incense. Suddenly the abbot pauses, and with feigned emotion announces that the position of the spirit is unchanged, and that for the sum offered by the family the work of release cannot be effected. They, roused now to anxious enthusiasm, raise or borrow in some way the extra £50, and the service is resumed: the spirit is struggling up the sides of the pit; one more effort, a little more money, and he will be free; and so the family, frantic with eager expectation, "tear the baubles from their arms, the rings from their hands, and raising thus money from the pawnbrokers, pay an additional sum to the priests, the spirit is free, and their piety rewarded with success." The release is, however, only temporary; and when the family has recovered from the depression consequent on this great outlay, the priests will probably discover some other spirit in similar misery, or the same spirit, for some cause, shut up again in purgatory, and crying, "Have pity upon me, have pity upon me, O ye friends."

One might make merry over such a palpable invention of corrupt and covetous priests; one might compare it with that which it most strikingly resembles, the Roman Catholic superstitions: but it is a subject too sad for laughter, too terrible in its power and wide-spread influence for mere philosophical analysis or mere amused comparison with sister follies.

CHINA.

FROM BISHOP WILLIAMS.

PERSECUTION IN JAPAN.

A FORMER letter with regard to persecutions in Japan will be a sufficient reply to your inquiries on this point.

A short article in the *Shanghai News-Letter*, published for transmission to America by each mail, says: "The late persecution against native

Christians in Japan seems not to have been directed against that faith alone, but against Buddhism also, or in other words against image worship in general. . . . Buddhists are as much Dissenters from the State religion as are Christians. A remarkable determination to utterly abolish idols is shown by an iconoclastic edict, which dooms to destruction even the great idol of the empire, a colossal image of Buddha, in bronze, of world-wide fame, called Daiboots. The gigantic statue is for sale; and, as it is too large to remove without breaking up, it is likely soon to be turned to some useful purpose, after having for six centuries contributed to promote a debasing superstition."

How much truth there may be in this I am not prepared to say. It is probable the Government may intend to dispose of the great image or to melt it down into "cash," for they are very much in want of money; but I doubt much whether they are inclined to make such open war on the Buddhists as to issue a sweeping edict which will "utterly abolish idols." The only Japanese whom I have been able to question on the subject thinks there must be some mistake about the matter—that some one has probably confounded the edict against Buddhism, passed two years ago, with the present determination to sell Daiboots. The Buddhist priests at that time brought so much pressure to bear upon the Government that the edict in question was withdrawn almost immediately.

Notwithstanding the late persecution of Christians in Nagasaki, several persons have been baptized there within a short time. Among the number, I was rejoiced to find an old servant of mine, who told me he could never forget the instruction he received from me. Another of my old servants says he believes, and I trust he may soon have courage to confess CHRIST before men. He says there are numbers in Nagasaki who no longer believe in Buddhism, and are only kept by fear of punishment from becoming Christians. Much seed has been sown in that neighbourhood, and I firmly believe that numbers will openly become Christians as soon as the Government abolishes the edict against the Christian religion. I shall be unable to give you an account of my visit to China. You will be pleased to know that twenty-two persons were confirmed—five in Hankow and seventeen in Shanghai. Shall try to give some particulars in next.

FROM REV. MR. HOYT.

HANKOW, *May 4th, 1870.*

YOUR kind favor of February 16th gave me much pleasure. Its messages of affectionate remembrance I promptly delivered to the brethren, all of whom, I am glad to say, are in good health, and armed with much vigor for their several offices.

We were much rejoiced to welcome the Rev. Mr. Boone and wife to our little circle. Each new hand at the wheel adds strength to those

turning. Bishop Williams, who had been warned away from his labors in Japan by his physician, was here when your letter came, cheering us by his patient zeal, and furthering us by his godly admonitions.

Of the very interesting Services we had during his stay, of the baptisms and confirmations of natives, the Bishop informs you, I presume, by this mail.

What joy there was in Heaven over the turning of those heathen unto the LORD, He only knows Who notes the *sincerity* of each one who confesses CHRIST before men. To us, who can only see the outward sign, it was a time for praise and thanksgiving.

Such Services, and occasional visits to the school, are happy reliefs to us who are still unable to engage in regular Missionary work, tied down as we are to the monotonous drudgery of acquiring the language. Unable to do more, I have assumed the responsibility of godfather to three of the converts, "Paul," "Timothy," and "John." At these Services the doors are not opened for the crowd in the street; but the boys attending the school are present. Many of these are bright, intelligent lads; and all unite in the Service, which many of them have memorized. The Chinese, you are aware, study aloud, in full chorus; and so, under Mr. Höhing's excellent training, have learned to read finely in concert. Such a response as we have, then, is most edifying, and would, indeed, be a good example to many of our schools and churches at home. It certainly lifts up the soul of those present, who, while they pray "Thy kingdom come," can hear without, the murmur of myriad voices, which cry only to false gods, the works of men's hands. "Thy kingdom come!" How that prayer lingers in the heart, here in China!

What is it that makes the Christian go out from the Church, or the lecture room, or the Sunday-school room, with such elastic steps, such a happy heart? Is it the fulfilment of God's promise, "In all places where I record my name, I will come unto thee; and I will *bless* thee"? Would that more of those who thus *feel* the blessedness of a faith in CHRIST; who thus *enjoy* the communion of the HOLY GHOST; who thus prove that they are able to realize the great *privilege* of being born in a Christian land, and born again the children of God; would that more of these could *see* what it is to be a heathen in a heathen land. All those most sacred pulses of joy, the very capability of feeling such, the poor, palsied heathen has not, cannot have. Men often preach more than they realize, when they declare that nature insusceptible of the highest, happiest emotion, which is *not* renewed by the Blood of the Lamb that was slain. I have said I wish that more of our earnest Christians at home could *see* the heathen in his heathen home, surrounded by heathen influences. Could this be, then would we have a greater number of "foreign Missionaries" at home, talking, working, praying for the good of this cause. It is indeed cheering to notice that

such workers for CHRIST are multiplying, and that the Church is oftener looking out into the distant corners of the field.

The carpenters have just begun work upon our house in Wuchang. They progress slowly, and require constant supervision. The building is a *double* one, calculated to accommodate Mr. Boone and myself. It is to be completed by the 1st of August. We have a very pretty site, upon the hill and in the midst of extensive flower-gardens, and trust that we can make a very pleasant home there. After moving over, the first thing is to open a school for boys. And this, so far as I can judge from observation and inquiry, is second in importance to no branch of our work in China. Sir Rutherford Alcock, it is true, would first convert the *mandarin*; thus writing an entirely new chapter in the history of the progress of Christianity. The Missionary, more humble, is glad to begin with even the most lowly of the realm, the beggar boy of the street, and by praying, and laboring, and waiting, with grace from on high, in the *end* to number with his flock the *rulers*, the *great* and *learned* ones of China.

I need not say, that it is with much thankfulness to the kind donor, that I see recorded in the SPIRIT OF MISSIONS for February an appropriation of \$500, by some "Friend" in New York, for my work here. Such amounts will be most useful in opening our schools and paying for a chapel. We pray that all capital thus invested may yield compound interest of that treasure which is for eternity! Is it known, I wonder, to all our friends, that an endowment that would pay us ninety dollars in Wuchang would keep up a day-school of forty or fifty boys for *one year*? This, of course, supposes that we have a room for their accommodation. And this we hope to have soon. The school at Hankow is a great success, and we hope to be able to say the same of that in Wuchang before another year passes.

GENERAL MISSIONARY INTELLIGENCE.

ENGLAND.

DECLENSION.—At a recent meeting, the Bishop of Lichfield (who was for many years Bishop of New Zealand,) gave it as his opinion that the missionary spirit in the Churches at home was very much less warm and lively than it was before he left for the antipodes. This is a melancholy thing to confess, with the fields white unto the harvest.

TURKEY.

GOVERNMENT PATRONAGE OF ANTI-CHRISTIAN BOOKS.—Christianity is making so much progress in Turkey, that the Ottoman Government has given its patronage to the *Izhar el Hakk*, a work written in Arabic,

with the avowed object not only of undoing the Gospel work in the East, but of undermining the faith, and throwing ridicule and discredit upon the belief of native Christians.

INDIA.

CHANGES WHICH CHRISTIANITY HAS EFFECTED.—The Church Missionary Association in Calcutta, in its forty-ninth report for last year, remarks on the changes which Christianity has effected in Bengal in the half century. Not only are the bonds of caste loosened, prejudices of 2,000 years' duration, largely modified, and reverence for and belief in the national idolatry immensely shaken, but in ten thousand ways totally new ideas, sentiments and feelings are percolating among the different strata of native society.

TESTIMONY OF THE BISHOP OF MADRAS.—Writing on the same subject, the Bishop of Madras says: “About fifteen years ago, when two boys in the Mission-school at Masulipatam became converts to Christianity, the school was almost emptied of its scholars. The ninety became thirteen, and it was several months before the majority of the fugitives returned. After subsequent conversions there have been great panics and flights, though not on so large a scale as the first. This year the event of a conversion caused the removal of only one or two out of 250 pupils. Ten and twenty years ago some natives of India were reported to have said: ‘You will not convert us, but our children or grandchildren will all be Christians.’ Truly the prophecy seems to be drawing near to its accomplishment, when parents see the companions of their children renouncing heathenism, and caste for Christianity, and do nothing.

THE ROBBER CASTE.—In the south of India, especially in the district of Madura, is found a caste of people known by the name of Kallar (robbers or thieves). They occupy a large number of villages, and cultivate the land; but to plunder people of other castes is considered their birthright, and until within a comparatively recent period no stranger could pass through their country without being robbed to his skin, unless he travelled under the protection of one of the caste. Gang-robbery was very common, a party starting off by night, robbing a village ten or fifteen miles distant, and returning home before daylight. To prevent these raids, the English Government required that a roll should be called in these Kallar villages three times every night; and that each male villager should answer to his name, or be called to account for his absence. The missionaries have found the people of this caste difficult of access; but some of them have been led to embrace Christianity, and to live in accordance with its precepts.

SIAM.

THE Chinese Mission at Bangkok has been endangered, and much suffering caused, by the machinations of a secret society, known as the

“Two-Sword Society.” In some cases, the magistrates have been found in league with the members of this association; so that it was impossible to bring them to justice. The Government is endeavouring to check the evil, but is manifestly very cautious in dealing with it, as the Society now represents great numbers of Chinese, and begins to assume a formidable appearance.

BURMAH.

THE CHURCH OF ENGLAND MISSION.—The *Mission Field* says: “Letters from Mission clergy and Mission school-teachers tell of progress in British Pegu, as well as in British Burmah. The work carried on amongst the Tamil emigrants at Rangoon and at Moulmein is of the ordinary nature of missionary work, and is at Rangoon very successful. The operations of our missionaries among the Burmans are, however, conducted on a system altogether different: our Mission to them is an educational Mission; though there may be occasionally preaching and private visiting, it is by means of education that our clergy hope to make Burman converts to the faith; and the superintendence of schools leaves little time or strength for other work. The rich promise of this Mission, still in its infancy, encourages further effort—even now applications made for teachers are refused. The Rev. J. E. Marks, whose great work recently commenced at Mandalay is an offshoot from his Mission in British Burmah, wrote, on January 24th, an account of the progress made by his earlier Missions during the year 1869: ‘I arrived in Rangoon on January 21st, and at once resumed my work in that Mission. The pressing work which engaged the immediate attention of my colleagues and myself was the building of our new schools. In our deliberations, we received most kind and valuable aid from our local Building Committee. It was resolved to build the school and residence on a site which the great kindness of General Sir A. Fytche, C. S. I. Chief Commissioner, had enabled us to purchase. The foundation-stone of St. John’s Mission College was publicly laid in the month of March, by General Fytche, assisted by the Rev. H. W. Crofton and the Rev. W. West, chaplains of Rangoon; Major Lloyd (Deputy Commissioner), Captain H. Spearman (Assistant Secretary and Chief Commissioner), the Executive Engineer, and an immense assembly of all nations. The contract was duly signed and sealed, and all arrangements for the building finally settled, before I left for up-country.’”

THE BAPTIST MISSION.—The Baptist missionaries in Burmah are extending their labors into the northern part of that country, even above Bahmo, on the waters of the Irrawady. Rev. A. T. Rose gives a most interesting account, in the *Missionary Magazine*, of the Shans, who occupy this region in larger numbers than the Burmans, and represents them as very accessible to the Gospel. He regards this as a most prom-

ising field for their mission work, especially as it is on the highway of trade into Western China, from which it is but a short distance.

The Karens, in the interior, have been visited by Messrs. Bunker and Vinton, of the Burmah Mission. They went into the country as far as Karennee, a region on the Salwen River, two hundred miles above Maulmain. The journey was exceedingly dangerous, as the region traversed was infested with robbers, and in a state of war. Konee, the Western Karanee chief, received them kindly, and promised to build them a chapel in which to hold religious Services, and to aid them as far as he was able. Mr. Bunker copied, while there, several inscriptions on the old metallic plate, held in great veneration by the Karens, written in characters which he did not understand. The Karens have a tradition that, in very ancient times, they had a religious book written in ten characters, the loss of which they greatly lament. The prospect for missionary labor here is most encouraging.

UNFOUNDED REPORTS.—At the last anniversary meeting of the Church Missionary Society, Bishop Crowther referred as follows to certain reports concerning missions in Africa, which have recently been circulated :

“ You have, no doubt, been told very many times that Sierra Leone has proved a total failure. That I deny ; and a very fine opportunity is now afforded to any one who wishes to controvert my statement, to come forth and contest the point before the public. Sierra Leone has, indeed, been a place of refuge, and, as a place of refuge, it has secured a much-desired end. I took refuge there. I was brought there as a refugee by the naval squadron of this country ; and with the honorable captain who was the instrument in God’s hand of taking me to Sierra Leone and liberating me, I have been permitted in God’s providence, to have two interviews after I had become a preacher of the Gospel. In 1852, and after my consecration in 1864, we met together, we read the Word of God together, we prayed together, and never can I forget the impression which was produced on his mind. When that noble-minded officer looked at me, he said: ‘ When I was commanding the Myrmidon, by which the vessel in which you were confined was captured, I little thought that I was being employed to liberate from the hold of a slaveship one who would in after years become a Bishop of the Church to which I belong.’ Yes, so in God’s providence it has turned out. Let those, then, who say that Sierra Leone has proved a failure come forth and test the point. There is another statement which such persons make, and that is, that Missionary labours are also a failure. Missionary labours a failure! Well, then, if that is alleged, let us ask those who bring forward such statements whether they have visited the missionary schools. I think the answer would be ‘ No.’ If we asked one of them whether he had visited any of the missionary churches, he

would probably say 'No; what have I to do there?' I say that when those who do not take the trouble to visit the schools, and those who say that they have nothing to do with places where the Gospel is preached, publish a report that missionary labours are a failure, they are not to be believed. Just before leaving Lagos, one of the gentlemen who maintain this doctrine visited Lagos as a great traveller. He came to my house and sat down there, and we conversed together. I said to him, 'Did you really believe what you wrote for the English public about the Africans?' 'Yes,' he said, 'I did believe it at the time.' I asked, 'But do you believe it now?' 'Well,' he said, 'perhaps I may have occasion to change my opinion.' So we went on, and I told him what I considered to be the error in his opinions respecting us Africans. You all know that it has been said that we have no capability of learning anything, and that we are the missing links. I told that gentleman that it mattered very little to me whether or not it was said that I was an ourang-outang or a monkey, but that I was very glad to receive him in my house, and that if he had no objection I was quite ready to entertain him. We parted friends, and when he had got to Sierra Leone he wrote to me a letter, which is in the hands of a friend of mine in this country, in which he said, 'I expected that when I got to the colony of Sierra Leone I should be stoned, beaten with sticks, and hooted; but I have met with nothing but kindness and civility everywhere.' The same traveller went to the village of Regent, and stayed there for a few days. In the letter which I have mentioned he said that he was surprised and delighted at what he saw, and that he had never before any idea that there was such a place; he had never expected to see an orderly congregation and a Christian people who looked up to their pastor in such a country as that; adding that what he had said before was exceptional, and did not apply to the colony of Sierra Leone. As he still maintained that something of what he had said applied to the region beyond, I wrote to him, I believe, to the effect that when he had visited our mission-stations beyond the colony of Sierra Leone, he would have to change his opinions again."

AFRICA.

A STEAM MISSION YACHT is now in use at Sierra Leone. It is used for the conveyance of missionaries and their stores to the Sherbro country in the South, to the Bullom shore on the North, and to the Quiah in the interior. It cost £600, of which £480 was raised locally.

MR. ROBERT ARTHINGTON, of Leeds, England, has proposed to form a chain of colonies across the breadth of Africa, to destroy the slave-trade and spread the Gospel throughout the continent; and in addition, has defrayed the entire expense of sending out the first company of 79 persons, amounting to more than \$7,000. This missionary colony reached

Liberia, December 19, 1869, and proceeded to establish themselves near the falls of St. Paul's river.

THE Rev. Edward Steere, LL.D., in an article on Zanzibar, in *Mission Life*, says the Rev. John Rebman, of the Church Missionary Society, has for five-and-twenty years been a resident of the country near Mombas, where he has raised up a little Christian church; and worthily earned the title which future ages will certainly give him, of the Apostle of Eastern Africa.

MISCELLANY.

DR. SCUDDER'S CONSECRATION OF HIMSELF TO THE FOREIGN WORK.—Visiting professionally a Christian lady, he found in her room a tract, or little book, entitled, "The Conversion of the World, or the Claims of Six Hundred Millions;" he borrowed it, read it and re-read it, until it entered the very depths of his soul. It was like a lightning-flash from heaven. He heard the call, "Come over and help us!" Falling on his knees he cried, "LORD, what wilt Thou have me to do?" Silently, but emphatically, something said to him, "Go and preach the Gospel to the heathen."* What was he that he could withstand this mandate, which day and night rung in his ear, and rolled through the depths of his soul? Oh, the prayers and tears which went from him unto God asking again and again for the path of duty!

Here was a Profession growing rapidly upon him. Hundreds had become attached to him as a Christian physician. Here was a tender and beloved wife, who married him with no idea of leaving home and friends to live and die an exile on heathen soil. Here, also, was a first-born child of only two years. Could he plant and rear that little flower where no sunlight of heaven was shining? Wide, also, was the circle of Christian influence which surrounded him in two churches. Such were the pleadings against going to the heathen to labor and die as a Missionary of the Cross.

But against all this, and more that might be mentioned, of attachments to home and country, rose the Cross, and a dying SAVIOUR, saying: If I, your Lord and Master, have done and suffered all this to save these poor benighted souls, will you hesitate to carry them the glad tidings by which alone they can be saved? This was heaven's logic to a man of deep religious emotions, of conscientious regard for duty, and of intense love to JESUS and to souls. It prevailed. On his knees he said, "LORD JESUS, I go, as Thou hast commanded, to preach the Gospel to every creature."

* Memoir of the Rev. John Scudder, M.D., thirty-six years Missionary in India. By Rev. J. B. Waterbury, D.D. New York: Harper & Brothers. 1870.

FEELINGS OF THE MOORS TOWARDS CHRISTIANITY.—The Secretary of the *Moslem Missionary Society* (Church of England) has received a letter from the Rev. J. Bagdon, in which he speaks as follows of the feelings of the natives of Morocco towards Christianity:

“I have been endeavouring to ascertain three things:—1. What knowledge the Moors have of Christianity? 2. What are their feelings towards Christians? 3. How may the knowledge of Christ be most easily spread among them?

“All information on these subjects has to be obtained covertly and indirectly. A plain question will rarely draw a plain answer. The conclusions at which I have arrived are—1. They have but little correct knowledge of our religion; 2. The educated Moslem thinks Islam far superior to Christianity, and Mahomet greater than Christ; but has lost the old feeling of inveterate hostility; and (3) would be willing to consider the subject if put before him in Arabic. So, then, two things are necessary for Missionary work in Morocco: 1. A knowledge of the vernacular tongue; 2. A supply of Arabic books and tracts.

“Here is a specimen of our conversations with the Moors. On Sunday morning I found a professional Dragoman at the hotel in which I had taken up my quarters; a fine, noble-looking fellow, splendidly dressed, whose acquaintance I had made on my previous visit. He recognized me at once, and courteously saluted me. This was an opportunity not to be lost, so I asked:

“‘Have you any Arabic books?’”

“*Drag.* ‘We never sell books; it is contrary to our religion.’

“‘Have you a copy of the Koran?’

“*Drag.* ‘I know a man who has one. If you remain here till tomorrow, I will ask him to let you see it.’

“‘Will he sell it?’

“*Drag.* ‘The Prophet has forbidden to sell the Word of the Lord.’

“‘Can I buy any books in the town?’

“*Drag.* ‘There is no bookseller in Tangiers.’

“‘Have you ever been to Fez?’

“*Drag.* ‘No.’

“‘I hear there are many learned men and many books in Fez. Can any be procured from thence?’

“*Drag.* ‘No; Moslems never sell books. But if you go to Fez they will let you read them.’

“‘If I should be able to get any Christian books in Arabic, will your people read them?’

“*Drag.* ‘Yes; our religion does not forbid us to read the Christian books.’

“‘Well, I will try to bring some; for our religion does not forbid us either to give or sell the Bible to those that will read it.’

“*Drag.* ‘We think the Christian Bible a good book. There is not much difference between it and the Koran.’

“‘How do you know that?’

“The Dragoman turned and said something in Arabic to a lad standing by; he immediately disappeared, and in about ten minutes returned with an Arabic copy of the Bible that had evidently been well studied, and seemed to be much prized by its possessor.”

MATERIAL AND INTELLECTUAL PROGRESS IN JAPAN.—The Rev. G. F. Verbeck, an American missionary of long experience in Japan, writes a genial and thorough account of the material and intellectual progress in that country during the last ten years. We make the following extract:

“Besides the stores kept by foreigners, there are in Yokohama and Yedo alone many hundreds of native shops selling foreign goods. A large portion of the upper and middle classes—at least, the male portion—dress entirely in our style. Even old men, too old to sport the new costume, look with delight upon their little grandsons dressed in hats, boots, and what belongs between, and take pride to show off in the streets their “young Japan” thus apparelled. The army and navy are remodelled on European and American systems, in organization, arms and uniforms, down to the common trumpet, drum and fife. We have several lines of stages, hackney-coaches and two steamers, running between Yedo and Yokohama, natives and foreigners competing with each other on both elements. On the same route there is a telegraph in operation, and a contract is said to have been made for the construction of a railroad from here to Osaca. There is a wide-spread demand, an actual thirst in many, for Western learning and science. Here is our college, with its hundreds of English, French and German scholars; besides this there are several private schools, carried on by natives, for the study of chiefly English; and there are numbers of students who study independent of any schools whatever, by books and their own efforts only. Then there are hundreds more at the other open ports.

“There are three large hospitals and medical colleges, in which eight foreign physicians are engaged. Western medical science has nearly or quite superseded the old Chinese system of quacks and immense doses of drugs.

“Newspapers are published in several places, with their columns of ‘Foreign’ and ‘Telegrams,’ clipped and translated from our standard home papers. Bookstores, selling English and French books, are seen in many places, and the quantity of books imported is prodigious.

“All these and many more things are but the earnest expression of this thirst for Western knowledge. And many brave young men have left their pleasant homes to satisfy abroad, in our own and English schools and colleges, that thirst more thoroughly than it is possible for

them to do at home, and nobly to serve their country, on their return with the acquirements thus bravely won. On the first opening of the country, of course, mere language was the chief object of study. Gradually the object has become the means for further researches, so that now law, political economy, and even intellectual and moral science, are embraced. Nor have the efforts so far made been without fruit. Several good books have already been translated and published by native scholars, and many more are to follow; so that even those whose age and circumstances preclude their learning foreign languages, are thus enabled to get an idea of our useful literature."

BOOK NOTICES.

Memoir of the Rev. John Scudder, M.D., Thirty-six years Missionary in India. By Rev. J. D. WATERBURY, D.D. New York: Harper & Brothers. 1870.

At what he believed to be a divine call, Dr. Scudder gave up a lucrative practice as a physician in the city of New York, and, accompanied by his excellent wife, went as a missionary to the heathen. He labored for the first few years in Ceylon, but afterward in the city of Madras and the surrounding regions. He was minister and physician both. He never neglected the physical wants of the natives; but he kept his eye open to pour in the oil and wine upon the soul; and in this he walked in the steps of his great Master. Like St. Luke, "the beloved physician," he was also an active evangelist. Leaving the Mission Church, hospital and schools in charge of assistants, he made numerous missionary tours, and preached the Gospel, and circulated Christian books, over extensive regions of country. He was a happy, rejoicing Christian, a whole-souled, indefatigable missionary, and his abundant labors were greatly owned and blessed of God. His wife not only entered heartily into all his measures for the good of the natives, but she was herself a most efficient worker; and Dr. Waterbury's book is, in fact, a record of the character and labors of them both. All of their six sons became ministers of the Gospel, and nearly all of them missionaries to the heathen.

The Martyr Church: A Narrative of the Introduction, Progress, and Triumph of Christianity in Madagascar. By Rev. WILLIAM ELLIS. Congregational Sabbath-School and Publishing Society, Boston. 1870.

MR. ELLIS' former works on Madagascar contained information respecting the country, its productions and inhabitants, as well as some account of the progress of the Gospel. In this work he presents a more

extended account than has hitherto been published of the Martyr Church in Madagascar, including the progress of Christianity, from its introduction to its recent marvellous extension among the people. The venerable author of the book has been one of the most efficient of the instruments which God has used to bring about the marvellous change.

Boston Lectures, 1870. "Christianity and Scepticism." Boston: Congregational Sabbath-School and Publishing Society. 1870.

A COURSE of lectures upon matters at issue between Christianity and the scepticism of our day, delivered by Presidents Harris, of Bowdoin College; Woolsey, of Yale; Prof. Herrick, of Bangor; Meade, of Andover; Seeley, of Amherst; Peabody, of Harvard; Fisher, of New Haven; Smith, of Andover; Diman, of Brown University; and Porter, of Yale College.

Littell's Living Age. Littell & Gay, Boston. Nos. 1,350 to 1,357.

SOME of the serial works of fiction which have lately appeared in this publication are such as we have very much regretted to see in it. "Earls Dene," which is now appearing, contains a good deal of profanity, and is entirely unfit for publication. There is too much praise lavished on this periodical, especially in certain quarters where greater discrimination in such matters should be shown.

FAMILY MISSIONARY BOXES.

BOXES of a light material and tasteful appearance, with appropriate texts of Scripture, are now issued by the Foreign Committee, agreeably to the plan inaugurated by them some years ago. They are intended both for the adults and young children of the family, enabling all, each in his measure, to contribute to the spread of the Gospel among the heathen. It is earnestly hoped that no family in the Church will be long without this little Treasury, sacred in its uses and fruits to the promotion of the Redeemer's glory and the salvation of mankind.

The boxes will be afforded gratuitously to all who will contribute.

A single box will be sent by mail, and packages by express, free of charge, to all applicants. When ordered in large numbers, it is to be understood that it is done with the approval of the Rector, before distribution.

1. Every box will be numbered and registered at the Office of the Foreign Committee, 19 Bible House, New York.
2. Boxes will be sent to Rectors, who will undertake to distribute them either personally, or by agents appointed by themselves.
3. Each Rector will keep a list of the number of each box delivered by him, with the name of the person holding it, record the amount

received from each, and send to this office, at stated times, with his remittances, a list of his members and their contributions.

4. The boxes will be open on Christmas Day and at Easter in each year.

Every holder of a box will be regarded as a member of the Foreign Missionary Box Association, and a proper certificate of membership will be sent on the receipt of the first contribution.

The boxes are put up in cartons of ten and twenty each, which will be delivered free of expense, by Express, on the receipt of orders sent to this office, 19 Bible House, New York, Rev. S. D. DENISON, D.D.

THE CARRIER DOVE.

A Monthly Paper for the Young. Eight Copies to one Address, one dollar a year.

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BESIDES Letters for the children written by our own Missionaries the editor aims to give in this Paper the most interesting Stories which can be had on Missionary and other Christian topics. Four beautiful Engravings are given in each number.

A gentleman in the West, who devotes time and means in promoting the circulation of a healthy literature among the young, writes: "I am acquainted with nearly all the papers for the young published in this country and in England, but I do not consider any of them equal to 'THE CARRIER DOVE.'" A lady writes: "Send me forty copies of that best of all children's papers, "'THE CARRIER DOVE.'" The editor of the *Guiding Star*, of this city, writes: "'THE CARRIER DOVE' is the most beautiful children's paper I have yet seen." Specimen copies are sent free on application.

Orders should be addressed to the REV. S. D. DENISON, D. D., No 19 BIBLE HOUSE, New York.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from June 1st, 1870, to July 1st, 1870:

ALBANY.

<i>Rensselaerville</i> —Trinity.....	\$4 05	\$4 05	<i>Indianapolis</i> —Christ.....	20 89	20 89
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CALIFORNIA.

<i>San Francisco</i> —One-third proceeds Delegate Meet- ing.....	120 26	120 26	<i>Louisville</i> —Christ, a member.....	10 00	10 00
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CONNECTICUT.

<i>Meriden</i> —St. Andrew's	46 50		<i>Bay Ridge</i> —Christ, 5c. col.....	9 50
<i>Milton</i> —Trinity.....	2 63		<i>Brooklyn</i> —Grace S. S.....	50 00
<i>New Haven</i> —Christ.....	10 00		<i>Flushing</i> —St. George's miss. box, 1762.....	1 01
<i>Plymouth</i> —A. C. Tallmadge Box.	3 00		<i>Little Neck</i> —Zion, for China, \$42.88; general, \$42.87; S.S. \$25 60	111 35
<i>Saybrook</i> —Grace.....	10 00	72 13	171 86	

DISTRICT OF COLUMBIA.			
<i>Georgetown, D. C.</i> —St. John's, a member....	5 00	5 00	
MASSACHUSETTS.			
<i>Cambridge</i> —St. Peter's.....	50 02		
<i>Hyde Park</i> —Christ.....	13 02		
<i>Newburyport</i> —St. Paul's S. S., for Jas. Morss scholar-ship, Africa.....	20 00	83 04	
MICHIGAN.			
<i>Ann Arbor</i> —St. Andrew's S. S., \$3.60; a parish-ioner, \$5.70.	9 31	9 31	
MISSOURI.			
<i>St. Louis</i> —St. George's.....	50 00	50 00	
NEW HAMPSHIRE.			
<i>Claremont</i> —Trinity.....	20 00		
<i>Portsmouth</i> —St. John's, \$45; La-dies' Miss. Society, \$40.....	85 00	105 00	
NEW JERSEY.			
<i>Burlington</i> —St. Mary's Hall, 5c. collection.....	16 50		
<i>Riverton</i> —Christ.....	5 00	21 50	
NEW YORK.			
<i>Amenia</i> —St. Thomas',.....	4 90		
<i>Lithgow</i> —St. Peter's.....	2 20		
<i>New York</i> —Calvary Chapel, 5-cent collection	12 50		
“ Grace, Mrs. Mary E. Newbold, for Italian Committee.....	50 00		
“ St. Paul's Chapel.....	69 23		
“ Maria & Tommy Well-man.....	2 35		
“ H. M. Scheffelin, Esq., for Mis'n at Bopora, Africa.....	25 00		
<i>Rhinecliff</i> —Ascension, miss. boxes, 755 to 764, and 1322, 27, and 31.....	28 93		
<i>Riverdale</i> —Christ, mission boxes 2166, 2168, 2170, 2178, 2182, 2183, 2185.....	19 54		
<i>White Plains</i> —Grace S. S. for T. S. Runney, scholar-ship, Africa, \$25; China, \$25.....	50 00	264 65	
NORTH CAROLINA.			
<i>Lenoir</i> —St. James' S. S., special..	15 00	15 00	
OHIO.			
<i>Cincinnati</i> —St. James' S. S., miss. boxes 847 to 896 and 1544 to 1593.....	51 37		
<i>Clifton</i> —Calvary S. S.....	31 22	82 59	
PENNSYLVANIA.			
<i>Germantown</i> —Christ, five-cent col-lection, \$18; A. M. Bayard, for Cavania Messenger \$2; S. S., for sup. of Rev. Mr. Auer, Africa, \$20.41.....	40 41		
<i>Great Bend</i> —Grace S. S., for Rev. Mr. Auer's work, Africa, \$7; Miss'n House, \$3.50.....	10 50		
Lancaster—St. James' five-cent collection.....			
<i>Manayunk</i> —St. David's, for Orlan-do Crease and W. B. Stephen's scholar-ship, Africa.....	60 00		
<i>Manheim</i> —St. Paul's.....	8 18		
<i>Montoursville</i> —Our Saviour.....	1 16		
<i>Mount Airy</i> —Grace, five-cent col.	18 50		
<i>Philadelphia</i> —Mediator S. S.....	44 00		
“ St. James', mem-bers, for Africa.....	20 00		
“ St. Luke's colored S. S., for Africa.....	20 00		
<i>Reading</i> —St. Barnabas' S. S., for Africa.....	5 00		
<i>Shannondale</i> —St. Paul's, Men's Mission'y Soc'y for Africa.....	7 90		
<i>Westchester</i> —Clifford, Alston S. S., for colored people.....	22 98		
<i>West Philadelphia</i> —Chapel Holy Comforter S. S., for Africa	15 60		
<i>York</i> —St. John's.....	100 00	384 23	
PITTSBURGH.			
<i>Pittston</i> —St. James'.....	5 00		
<i>Sharon</i> —St. John's, for Rev. Mr. Hohing's Miss., China..	5 00	10 00	
RHODE ISLAND.			
<i>Ashton</i> —St. John's Chapel, \$17; S. S., for Children's Mis-sionary to Japan \$10; for Africa, \$9.28.....	86 28	36 28	
VIRGINIA.			
<i>Charlestown</i> —Box 2014.....	50	50	
<i>Charlottesville</i> —Miss G. D.....	5 00		
<i>Lynchburgh</i> —Grace, member S. S., towards support of Chinese student in Bp. William's sch'l	12 50		
<i>Orange Co.</i> —Col. J. P.....	10 00		
<i>Theo. Seminary</i> —Mission'y So. for scholarships in Africa & China \$87.50; general, \$75.....	162 50	190 50	
WESTERN NEW YORK.			
<i>Albion</i> —P. A. F.....	4 00		
<i>Buffalo</i> —Mrs. R. H. Haywood....	20 00	24 00	
WISCONSIN.			
<i>Fond-du-lac</i> —St. Paul's.....	11 00	11 00	
LEGACIES.			
Frankford. Theo. W. E. Stone, Esq., for the Rev. Dr. Hill and wife.....	131 00		
Estate of Mrs. P. Bedell for Greece	500 00		
Estate of Mrs. P. Bedell for Greece	500 00		
Greenpoint, Estate of Mary E. Wood.....	18 00		
Estate of Catharine Rapelye, for China.....	504 30	1153 30	
MISCELLANEOUS.			
One-half from 27 Mite Chests.....	16 21		
Box 1081.....	1 35	11 56	
Amount previously acknowledged....	\$2,856 15		
Total.....	6,515 58		
	\$68,009 73		

Commission OF Home Missions to Colored People.

AUGUST, 1870.

NORMAL SCHOOL, RALEIGH.

OUR recent advices from this important Institute are very satisfactory and encouraging. In a late communication, Dr. J. Brinton Smith says:

“The advancement of our pupils during the term has been most satisfactory, both in discipline and studies. We have to contend against great hindrances, on account of the political agitations which sweep over the State periodically, and in which our officers can take no part. Ours is the only school in Raleigh whose teachers are not active politicians. For a time, we must suffer in the estimation of many of the colored people, but eventually we will stand all the higher. We have the confidence of the white community and of the best portion of the negroes. Our work is Scriptural, healthful and permanent.”

OUR CHARLESTON SCHOOL.

THIS school is thus noticed in a Charleston newspaper:

CLOSING EXERCISES.—The Franklin street School closed for the summer vacation yesterday, and the occasion was celebrated by a handsome collation prepared for the scholars. It was a most gratifying sight to behold upwards of two hundred children gathered together to bid farewell to their kind teachers for the summer months. The tables, spread in the school-room, were handsomely decorated with flowers and evergreens, and bountifully supplied with fruits, cakes, confectionary, and ices. The day passed most satisfactorily to the teachers, and happily to the children. This noble institution has been in successful operation for the past three years, deriving its main support from the Protestant Episcopal Mission of New York.

CORRESPONDENCE.

FROM many interesting Communications and Reports from our faithful laborers in the field we give a few extracts, regretting that our space will not suffice for more:

CHARLESTON,

From the Report of Miss C. A. DAWSON:

"Our last day at school was a very pleasant one, although we were rather fatigued at its close.

"Mrs. Savage gave the children a feast, which they enjoyed very much; their happiness was a pleasant sight. A quantity of fruit, cake, etc., and some bright flowers enabled us to arrange two very nice looking tables, and a little later than usual they were called in, and entered the room in regular order, taking their places quietly. I never saw a neater looking, happier set of children together. When all were seated several songs were sung by them very sweetly, even the *little* ones joining at times. Then the feasting began, and they were rather busy until between one and two o'clock, when they quietly dispersed, quite satisfied with their "party," leaving us to recover a little, and then, seek our homes also, with hearts filled with gratitude for the Summer's rest, and the bright prospect of our school for the Autumn. The weather is now excessively warm, we have just been exposed to the burning sun long enough, to value being kept out of it.

"My Bible-class seemed so distressed at the prospect of losing the pleasant lesson, that our friend Mr. Prentiss kindly offered to continue it, if they would meet at his Church once a week, which they will gladly do. They are very proud of their school. It was reported among them last week that the State schools would not be re-opened in the Autumn, and it was amusing to hear them reply eagerly: "*Our's* is the *Church's* school, not the *State*—*nothing* can break *our's* up"!—and I feel as certain about it as they do now. We have been so helped through dark days, and have built our school so very steadily, hoping, fearing, yet trusting in our all-powerful Friend, that I am sure of His continued aid as long as we deserve it."

NEWBERN, N. C.

From the Report of Miss. M. J. Hicks:

"My school continues large, numbering one hundred and forty-five scholars. We have as many as we can seat comfortably. As soon as there is a vacant seat it is filled with a new comer. There would be no lack of Sunday-school children, could we find suitable teachers. Often I am obliged to teach from twenty to thirty children for want of aid.

"Bishop Atkinson was with us on the 13th of the month, and confirmed six persons at St. Cyprian's Chapel—four women and two men.

"Mr. Flye, a lay reader, has been reading Service every morning for a week past in my school, and is also superintending the Sunday-school. I am very glad of his assistance. He thinks the children do remarkably well. They all evince the greatest eagerness to follow in the reading and responses. The most encouraging feature in my work is bringing these children into school, and teaching them the Service and Catechism, so that their young hearts may have good seed sown in their early life. I feel that in this my labors will be eventually blessed and owned of the LORD. I fully believe that our Service at the opening of the school will silently win the children to our worship. The hope of the Church is with the children. Now is the day for strenuous personal efforts. Every month I feel more and more the greatness of the work, and the necessity of laboring with earnestness. We need faithful intercessory prayers that our work may grow into an element of power."

ASHEVILLE, N. C.

From the Report of Miss A. L. CHAPMAN:

"The school is visited weekly by Rev. Mr. Buxton. He instructs the children in Catechism, and I hear some classes recite before him. I have opened an Industrial School for two days in the week. Teach sewing from one o'clock to three. A basket-maker is *hired* to teach the boys. Thirteen boys are doing very nicely in this branch. As soon as the willows are in a proper stage to prepare for basket-making, some five of my scholars, the most apt, will commence learning to make willow-baskets. I have engaged a colored woman to come and teach them. To return to the Parish-school phase. I teach the Catechism. We use the Mission Service Book daily, reading the Prayers antiphonally, and recite the LORD's Prayer."

PETERSBURG, VA.

From the Report of Mrs. C. A. ATWELL:

"The box was promptly delivered, and many of the articles very much needed, and therefore very acceptable. In this poverty-stricken region even 'small' favors are thankfully received, and I often think that if friends at the North knew how articles that are left at the mercy of the moth, or stowed away in damp cellars, could be turned to account by our people here, they would give more frequently and more cheerfully. I dare say many are well disposed but think they have nothing worth offering.

"The school is much larger than I have known it to be at this season of the year, number *enrolled* being 128. Average daily *attendance*, 109. Many of the larger pupils have been compelled to go to work, but their places have been supplied by smaller and less advanced children; it is

true, we regret the necessity which compelled the withdrawal of our brightest pupils. It is discouraging after nearly a year's labor not to be able to present them for public examination."

“The people remember Dr. Gillette yet. A visit from one of our patrons is such an event to them that the smallest incident is treasured up. I want you to see and become more and more acquainted with us, so that if others should claim a *first* place in your heart, little struggling St. Stephen’s will be so vividly pictured in your mind, that you cannot give her up.

"The colored people all seem to have plenty of work; we shall do all we can to induce them to be frugal and saving. I often think how blessed we are in teaching, for we are in turn taught ourselves. I never forget in this sunny prosperous season that we may live to see the hard winter; and I continually remind our people that we will have fuel to provide, and perhaps no money to buy it with, and no way of earning any."

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from June 1st, 1870, to July 1st, 1870: